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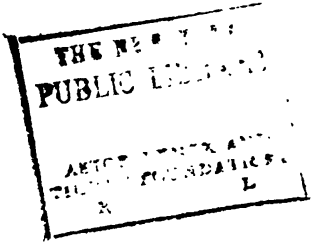

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MEMOIR

OF

REV. JOHN MOORE;

WITH

SELECTIONS FROM HIS CORRESPONDENCE,

AND OTHER WRITINGS.

BY

JOHN G. ADAMS.

"There be of them, that have left a name behind them, that their praises might be reported. . . . But these were merciful men, whose righteousness hath not been forgotten. . . . Their seed shall remain forever, and their glory shall not be blotted out. Their bodies are buried in peace; but their name liveth forevermore. The people will tell of their wisdom, and the congregation will show forth their praise." — Ecclesiasticus 44 : 8, 10, 13, 14, 15.

"A good minister of Jesus Christ." — 1 Tim. 4 : 6.

BOSTON:
PUBLISHED BY A. TOMPKINS.
1856.

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This

MEMOIR

IS RESPECTFULLY AND AFFECTIONATELY DEDICATED

TO

The Universalist Societies of which Mr. Moore was Pastor;

TO THE DENOMINATION WHOSE NAME AND CAUSE HE LOVED AND HONORED;

AND TO THE COMMUNITY OF TRUE CHRISTIAN SOULS EVERYWHERE;

BY THEIR FRIEND AND FELLOW-SERVANT,

THE AUTHOR.

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PREFACE.

It was the advice of Dr. Arnold, to those who sought his direction as to a course of reading, — "Read the lives of good men." Biography, representing a true Christian life, is one of the best of offerings to mankind. It shows us what the statement and proof of a theology, what the best explanations of a religion in words, never can — the truth demonstrated in personal disposition and action. Such a demonstration is given us in the memoir which follows.

To most of the Universalist fraternity, especially in New England, it is unnecessary to speak the word of introduction or commendation in reference to the faithful and honored minister of the New Testament whose history is here recorded. For more than thirty years he was one of the most useful and highly-esteemed clergymen in the denomination. The remembrances of his ministry in Danvers, Lynn, and Lowell, Mass., Hartford, Conn., Troy, N. Y., Strafford, Vt., and Lebanon, and Concord, N. H., are full of pleas-

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ing interest to those who were his parishioners in these places; and his popularity as a true man and useful citizen is fresh in the minds of multitudes out of the particular denominational fraternity to which he belonged.

His sudden departure by death, in February last (stricken down as he was in the maturity and strength of his manhood, and in the midst of his usefulness), the high estimation in which he was held wherever known, his public and private character as a true minister and noble man, and the ample materials available for an interesting and instructive biography, are reasons enough for the issuing of this volume.

The biographer had no thought, at the commencement of the year just gone, that before its close he should be called to a work like this. But how little do any of us know what duty is next before us; what new scene of life is suddenly to open, in which we shall take some prominent or humble part! Called as I have been by my own inclinations to this work, and entering upon it with the full approval of the family and special friends, and of many of the ministering brethren of Mr. Moore, I have sought to do what I could to render the Memoir an acceptable offering to the many who, since its announcement, have awaited its coming. I have endeavored to represent truthfully the man and the minister, as he lived and acted with his fellow-men; to permit him, in all instances where it has been practicable, to speak for himself, in his own language, as re-

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corded in his private diary, his epistolary correspondence, his sermons, or published communications in religious journals.

Although the subject of this biography was firmly attached to a particular denomination, his sympathies were not confined there. He was a Christian in the most generous and enlarged sense of this term; and the true Christian, whatever his creed may be, will think so, if he will open his heart to the teachings of this good man's life. Rev. John Wesley, on reading the biography of an English Unitarian, became so deeply impressed with the character it revealed, that he published the work himself, with a preface, in which he says: "I was exceedingly struck at reading the following life, having long settled it in my mind that to entertain wrong notions of the Trinity was inconsistent with real piety. But I cannot argue against matter of fact. I dare not deny that Mr. Firman was a pious man, although his notions of the Trinity were quite erroneous." Thus will the Christian spirit and life commend themselves to the good consciences of all who would seek the highest and best manifestations of the religion of the Son of God; and thus will the life which these pages unfold bring its own welcome to all readers of it "who love our Lord Jesus Christ in sincerity."

The book has been prepared—let me remark—amid the pressure of the many duties of a city pastor's life. How it has been done, I can hardly explain, any further than by saying, that I have

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thought and wrought in all the time I could spare to this pursuit, and the result is what the reader now has in hand. I bless God, not only for health and strength through the work, but for that inward spiritual inspiration and aid imparted to me through communion with the true soul whose ministries of heavenly grace I have endeavored to record.

My thanks are due to the family of our brother for their aid in the prosecution of this work, and to the friends who have so readily given me access to his letters in their possession. They will see, as they read, how their favors have contributed to the value of the book.

With these statements, I commend this biography to the reader. He will find, as he consults it, that he is in company with one of the pure, and true, and excellent, of the earth. May he be so influenced by the character herein delineated, as to feel the force of the poet's words:

"Great souls are portions of eternity;
Each drop of blood that e'er through true heart ran,
With holy message, ran for thee and me;
For God's law, since the starry song began,
Hath been, and still forevermore shall be,
That every deed, to overlive Time's span,
Must goad the soul to be erect and free."

J. G. A.

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MEMOIR OF JOHN MOORE.

INTRODUCTORY.

"SHOW thyself a man." This was one of the special directions of David to his son Solomon. Man is a great term to be applied to any one, whether he be numbered among the living or dead. To be a true man is to be one of the noblest of existences. Parts, fragments of the mankind nature are there scattered over the wide earth. They are in its high and low places. They carry on the intercourse of nations; take charge of the world's interests; command and obey, serve and are served; they labor, hope, rejoice, suffer, live, and die. Most of them do not answer to David's requisition of Solomon; do not manifest in themselves that true manliness of which our nature is susceptible, and without which in some good degree of development this nature cannot most effectually bless the world.

And what constitutes a man? Not outward form, good bodily proportions, physical health and activity;

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not excess of mental power in any one direction; not startling and commanding genius. These may all exist where much of manliness is wanting. Nor is this great virtue seen in an excess of what is called religious engagedness and zeal. True manliness comes of a fair and even balance of character; of a good and clear mind; of a truthful and generous soul; of a spirit devoted, according to the measure of its powers, to the service of God and to the welfare of his children. It is that character whose leading peculiarities are, love of truth, justice, humanity, reverence for God, humility, moral courage, and independence, modified by that wisdom which, in reproving all unrighteousness, would not forget the love that "vaunteth not itself," but "beareth, hopeth, endureth all things." Large-heartedness is, perhaps, as comprehensive a term as can be used by which to designate the true man. Such manliness was there in him to the record of whose life we would devote the following pages.

It is a great thing, also, to be a Christian minister; one answering to the simple yet comprehensive description of the apostle, "a good minister of Jesus Christ." There are parts of ministers, as well as parts of men. He is not always the best minister who has most theological wisdom and strength, or scientific knowledge, or eloquence of speech. Such a one may or may not answer to this simple apostolic definition. To be a good minister is to be blest with such a character as is needful in the various branches of the ministerial work. It is to

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have not only clearness, force, or "excellency of speech," but readiness to communicate socially with men; power to adapt itself to the different phases of human society; sympathy that can enter into the feelings of others; a sense of propriety such as shall forbid the evil accusation, and commend itself even to friend or opponent,—in short, "to every man's conscience." It is to "be instant in season, out of season," in the work of truth and righteousness; a servant of all men; a humble, devoted, self-sacrificing, faithful "steward of the manifold grace of God." Such a minister was the beloved brother to the narration of whose inward and outward life we would now attend. He was, emphatically, the good Minister and the true Man.

"One thing I have learned by growing experience," writes Dr. Channing, "how much more the happiness and usefulness of life depend on a right balance of mind than on remarkable gifts. I am less and less a worshipper of mere intellect." He was right in this estimate. It is a just one. It is not the intellectuality but the spirituality of men that will secure to them true life and salvation. Much of the intellectual power of mankind has helped to dishonor and scourge the world, and not to elevate and redeem it. Most of those called greatest among men have not been the world's noblest heroes. If we seek for these, we must look for such as have most nearly lived according to that Teacher who has given us his ideal of human heroism in this expressive direction: "Whosoever will be greatest among you, let him be the

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servant of all." It is one peculiarity of his truth that it reveals a heroism after which all men may justly aspire,—the least and most gifted, the frailest and strongest who have their lot in this stern life, and need a power above what earthliness can afford to aid in answering this life's demands. It is the heroism of goodness,—a heroism witnessed in him who not only taught by heavenly authority, and "spake as never man spake," but who "went about doing good," and laid down his life for the world; a heroism that has shone in apostles, martyrs, servants of God and his truth, in many an hour of the world's history; a heroism which rests not altogether with those whose names may be oftenest and most loudly repeated by the world, but which rises in many a pilgrim path and still retreat, where human hearts beat in unison with heaven, and human hands are doing their humblest duty in faith, and hope, and love.

While the world admires and celebrates the exploits of its warriors, kings, emperors, its chief captains and mighty men, it were well to inquire (because this is a question yet to be answered, as the limited progress of our race has not yet permitted to be), how far all these have contributed to the moral advancement, the true glory, of their race. We cannot count greatness of a very high order where, when its merits are asked, a consideration like this is left out of sight. The world may bow down before it, or sing hallelujahs in its praise, as it has done, does now, and will do again. But in the light of the Christian dispensation such homage must be

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largely and specially qualified, to say the least. While, under Christian teachings, we are directed to "render unto all their dues,—tribute to whom tribute, honor to whom honor," yet if we wish to know and understand the noblest heroism of which our nature is capable, we may seek our audience of those who have appeared in our world to turn men from error to truth, from sin to holiness, hatred to love, unreconciliation to harmony with God and heaven. It is a heroism which speaks through Paul in this sublime direction: "For as many as are led by the spirit of God, they are the sons of God. What shall we say, then? Shall we continue in sin that grace may about? God forbid. How shall we that are dead to sin live any longer therein?" A heroism to which James refers when he says, "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." It is a heroism of which we hear in the testimony of Pliny to the Emperor Trajan, in reference to the early Christians: "They bound themselves by an oath not to be guilty of any wickedness, never to falsify their word, nor to deny a pledge committed to them when called upon to return it." It is a heroism which, from age to age, hath found utterance in human life; which has borne its ready and solemn testimony against human wrong; has strengthened the weak, opened the eyes of the blind, raised up the fallen, sought out and brought back the wandering from the ways of sin, awakened

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strongest aspirations after the wisdom that is from above, and inspired souls with holiest hopes of immortality. Of such are the world's truest heroes, because "of such are the kingdom of heaven." They "are the salt of the earth," even while the earth knows not what influence it is that keeps it from corruption. They are the world's light; the brighter and better the more dense this world's darkness. They are the "wise," whose counsels turn human hearts to righteousness, and of whom it was anciently written, "They shall shine as the brightness of the firmament, and as the stars for ever and ever." In this good company of heaven's chosen ones do we account him whose life-story now invites our attention and contemplation.

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CHAPTER I.

PARENTAGE, BIRTH, AND EARLY LIFE.

JOHN MOORE was born in Strafford, Vermont, February 5, 1797. His parents were Joshua and Dorothy Moore. His father was born in Kittery, Maine, in 1767; his mother (Dorothy Moody), in Gilmanton, New Hampshire, in 1770. Two sisters, older than himself, died in early life. He was the eldest of six surviving sons and one daughter. His father was a farmer, in which occupation the son took part most of the time from his boyhood to his thirtieth year.

The early education of Mr. Moore was obtained at the district school, with the exception of what knowledge he gained, in his eighteenth year, in a country store, and in teaching school for the brief term of three months. In his nineteenth year his father died, leaving his mother with seven children. John being the eldest of them, it devolved upon him to assist in settling the estate, as also to take charge of the farm.

At the age of twenty-one, in February, 1818, he was

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married to Miss Mary Alger, daughter of Silas and Elizabeth Alger, of Strafford. Two sons were added to the family, the youngest of which, Jedediah Harris, died at Lebanon, March 5, 1831. The eldest, John Harvey, still living, is in the same ministry which his worthy parent so long honored.

The early home influences of Mr. Moore were favorable to the good development of his manliness. His parents were very mindful of the physical rearing and religious culture of their children. They sought to instruct them in the holy principles of Christianity. The father numbered himself with the Freewill Baptists, and took his children to the meetings of that sect; yet he was no small sectarian in his views. The tendencies of his mind were to Universalism. The mother was quite a decided believer in the doctrine of the reconciliation. The father of Mrs. Moore was also a Universalist.

In the year 1818 there was a great religious excitement in Strafford and its neighborhood. It called the attention of young Moore to the subject of a religious life, and induced him to make a public profession of religion, by receiving the rite of baptism at the hands of Rev. Aaron Buzzell, of the Freewill Baptist church, with the full understanding that the subject was a believer in the final holiness and happiness of all men. For this had been the first doctrinal conviction he had received; a conviction affording him "all joy and peace," and in which all that he saw in Christianity appeared in

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the highest degree attractive and glorious, worthy of God, and indispensable to the truest life of his moral offspring. He had, like others, passed through severe exercises of mind on the subject of religion. He was an honest inquirer after truth,— a seeker of its light and enjoyment. But his conflicts were never carried on under the fear of infinite wrath and threatened endless woe. His mind had its doubts, its darkness, and obscurity, and he, for a time, found not that rest and peace for which he often longed. But there came an end of this preliminary strife. His doubts were removed; his darkness was dispersed by a clear perception of the Father of lights; his hopes for the future strengthened and confirmed by seeing Jesus as "the resurrection and the life," who "tasted death for every man." Such was his early religious experience; and from that we may date his growth in divine knowledge and grace. Another * has truly written of him: "John Moore never could have believed any partial, narrow creed. His heart yearned for all mankind, and he could easily believe that all were embraced in the great purpose of the good Father's love. What he believed upon this subject he believed with all his soul; and his faith afforded him inexpressible pleasure. That pleasure he could not confine to his own heart. He desired that others might share it with him. Accordingly he chose the ministry of reconciliation as that sphere which was most congenial with his desires, and in which

* Rev. C. H. Fay.

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he could most largely promote the welfare and happiness of mankind."

Up to the time of the birth of Mr. Moore, Calvinism had been the principal form of Christian faith in Vermont. But few Methodists or Arminians had been known there. In 1803, at the time of the removal of Rev. Hosea Ballou to Barnard, there were quite a number of Universalist ministers in the state. Of these we may mention the names of Rev. William Farwell, Rev. Walter Ferris, Rev. C. G. Parsons, and Rev. Joab Young. The last-named person was minister in Strafford in the early days of Mr. Moore. He was an effective and quite popular preacher, although in after life his usefulness became somewhat impaired. In 1802 the meeting of the General Convention of Universalists took place in Strafford, at which meeting a committee* was appointed to form a plan of faith and fellowship for the

* This committee consisted of George Richards, Hosea Ballou, Walter Ferris, and Zephaniah Lathe. The Confession of Faith which they reported, and which was adopted by the convention, is as follows:

"ART. 1. We believe that the Holy Scriptures of the Old and New Testament contain a revelation of the character of God, and of the duty, interest, and final destination, of mankind.

"ART. II. We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

"ART. III. We believe that holiness and true happiness are inseparably connected; and that believers ought to be careful to maintain order, and practise good works; for these things are good and profitable unto men."

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acceptance and union of the fraternity at large. In the early part of Mr. Young's ministry the Universalists erected a meeting-house in this place; and since then they have quite constantly maintained public worship.

During the busy agricultural pursuits of Mr. Moore in his early manhood, he had very strong desires to become a public advocate of the faith he cherished. Circumstances, however, seemed to forbid this course. His education was not what he would have it; he was involved in other business, which he felt that he could not abandon at will; and he dreaded to take any step that would not be judicious, and prove righteously successful. No young man in the place stood higher in character than he, enjoying as he did the confidence and fellowship of all the various sects as a Christian, although in their view he had embraced some wrong opinions in theology. These, however, were not merely *opinions* with him, but convictions, which constituted, in his estimation, the exceeding riches of the kingdom of heaven. They were to him, as he writes of them, "the bread of life, on which he feasted by faith, and which gave him increase of strength in the truth, and joy in contemplating the destruction of all sin, and the salvation of all sinners." He had true fellowship of heart for all sincere Christians, irrespective of their sectarian names, and always did what he could to support the institutions of Christianity. When preaching in conformity with his own views could not be enjoyed, he was willing to

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contribute something for that which might come nearest to it in his estimation.

The faith which it was now the great desire of his soul to proclaim, and enforce, and honor, in his ministry, we present in this full and excellent statement, which came from his pen in after life. It is one of the most complete embodiments of the faith in words that we have ever seen.

"UNIVERSALISM; — what is it? what does it propose? to what does it tend? These are questions of importance, especially to all those who are desirous of being satisfied in their own minds, by the exercise of their own reason, as to the truth or falsity of any system claiming to be the truth of God. Universalism *in theory* is the idea of an all-perfect God, who created the universe for the display of his glory, and the good of all that he created. It is the idea of a Mediator between God and man, — Jesus Christ, — who, in his doctrine and character, exhibited both the perfection of God and the perfection of man. It is the idea of the Holy Spirit of truth, which is sent forth to all the world, and, when followed, guides men into all moral truth. Or, as the apostle has it, 'There is one God, and one Mediator between God and men, — the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.' This is Universalism in theory. *In practice*, Universalism is the loving of God supremely as our Father, and the doing to all men in all things as we would they should do unto us. It proposes to make all

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who believe its doctrine, and carry that doctrine out in practice, just what the honor and highest happiness of man requires. It presents for human consideration truths and purposes in regard to the character and will of God, concerning the objects and certain result of the divine government, to which all moral beings are amenable, which are at once cheering and purifying, as it proposes to bring all intelligences into a state of holiness and happiness in the kingdom of immortality. And hence its tendency is to induce supreme love to God, as the Divine Originator of that wonderful plan of grace manifested and exemplified in his Son, and which, while it admits of a just retribution to every sinner according to his works, at the same time contemplates the final destruction of all sin, and the salvation of all sinners. This, and nothing short of this, is worthy of the God of heaven. This, and nothing short of this, is according to the doctrine of Jesus Christ. This, and nothing short of this, meets and satisfies the desires begotten in the soul by the Holy Spirit."

Before he entered the ministry, the Universalists in Strafford resolved to hold meetings once in each month, whether they had a stated ministry or not. They would have a sermon read, and other services observed, depending upon themselves and the God of all wisdom for means to conduct their meeting. Mr. Moore began with them to officiate as leader in the services, to good acceptance, as we have reason to believe. This served to

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increase his desire to devote his whole time to the work of the ministry.

We have said that his education was limited. It was not what he would have had it when he thought of entering the ministry. During his years of labor in manhood he had not been able to devote himself closely to consultation with books, although his few literary advantages had been very well improved. With one book, however, he was familiar; we mean the Bible. It had been "the man of his counsel" from his earliest years; and it ever remained such. He had found the plainest evidences, the strongest confirmations, "line upon line," of his faith there. It was usually the first adviser which he consulted. He sought its meaning according to his own reading of it, and then looked, as he had occasion, for what other commentators might have to say. This gave him freshness in the Scriptures; readiness in the use of them. It was an accomplishment which made him strong and successful in his ministerial work. Truly might it be said of him that his faith and his ministry "were born, not of the will of man, but of the word of God, that liveth and abideth forever."

This intimate acquaintance with the Scriptures was a peculiarity in the character of our ministry in those days; and, we may confidently add, of our laity also. Many of the latter, the fathers and mothers of our denomination in New England, were well versed in the Book of books. They could quote chapter and verse with all readiness, in proof of their faith. A "thus

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saith the Lord" was to them of the highest consequence when they would vindicate this faith, or defend it against the strong opposition it was so frequently called to encounter. There were some such among the Universalists in the neighborhood of Mr. Moore's residence, who were aids to him in his inquiries after Christian truth.

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CHAPTER II.

ENTERS THE MINISTRY.

THE subject which, for a long time, had occupied the thoughts of our friend — the theme of his contemplations by day, and of his dreams by night — at last so absorbed him that he resolved to enter the ministry. Others, less qualified than himself, had entered it, and he had seen evidences of the good they had accomplished. Besides, he could "improve his gifts," not only by public speaking, but by study and discipline of mind. Why might he not succeed? He knew whom he believed; he knew the scriptural evidences of his faith, and the usual arguments by which it was supported. He knew human nature; was a man of the people; and could speak to their understandings, because he had excellent common sense, and to their hearts, because he had a large one of his own. But he was distrustful of himself, and could not venture, without great confidence, into the work. He thought that, "if he could get folks to hear him," he might venture to improve his opportunities for addressing

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them; and this, too, after he had resolved to enter the ministry, and his time was all taken up in engagements to preach! "The first time," writes Rev. Lemuel Willis, "I met with him, was at the General Convention of Universalists of the New England States and others, holden in Warner, N. H., September, 1822. I recollect he arose in the midst of that body, and his manly and benignant personal appearance, and the earnest religious spirit that characterized his address to the assembly of ministers and delegates there convened, caused every one present to be favorably impressed in relation to him, young though he was, who appeared on that occasion not as a clergyman, but as a delegate from the Universalist society in Strafford, Vt., where he had been brought up. This was two or three years before he entered the ministry."

Rev. Thomas Whittemore also writes: "My first meeting with him was at the General Convention in Strafford, Vt., in 1824. He had not then commenced preaching, though he had, doubtless, the desire, and perhaps the intention, to devote his life to the Gospel ministry. He was a young man of twenty-seven, and was one of the committee appointed by the Universalists of Strafford to see that all the delegates and visitors, old and young, male and female, Universalists, half-Universalists, and anti-Universalists (for we had some of all these classes at that convention), were well taken care of,—a business in which the young man took much interest.

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"Shortly after this, we heard that he intended to preach; and those who knew him said, 'He will make a useful man, whom all will love, and he will never dishonor the cause.' The leading traits of his character were humility, hope, a desire to do all men good, and a love of social life."

In October, 1825, he applied to the Northern Association, then holding its annual session in Danville, Vt., for a letter of fellowship as a candidate for the Christian ministry, which was readily granted. And on the first Sunday in December following he commenced his ministry, under this new encouragement, in his native town.

There are not a few interesting accounts given of the first attempts at preaching made by those who afterwards proved themselves to be eminent or very useful ministers. Rev. Robert Hall, after naming the text of his first attempted discourse, proceeded to speak, said a few words, and soon sat down, with the exclamation, "I've lost all my ideas!" Rev. Hosea Ballou says of his second attempt that it was a failure; that he was greatly mortified, and thought for a time he would not engage in a work for which he was not competent. Mr. Moore, we believe, had but one serious trial of this kind. On his way home, after having received his letter of fellowship at the Northern Association, he came to Barre, where an evening lecture had been appointed, and was unexpectedly called upon to do the principal discoursing of the occasion. It was with some reluctance that he

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complied, in consequence of the suddenness of the call. He had a good audience, and conducted the services without embarrassment until he came to the sermon. After naming his text, he proceeded to express his thoughts, all the time feeling that the next sentence would exhaust him bodily and mentally. He thus continued for about twenty minutes, and at length closed, thankful for a release from his embarrassment, and feeling that he had made an utter failure. The hearers, however, did not thus judge. They concluded that the preacher had given them the actual meat of the Gospel. Returning with a friend to his home for the night, the kind lady of the house urged him to take some refreshment, remarking somewhat emphatically, as the preacher then thought, that *after such an effort he must be fatigued!* These words went heavily home to the preacher's heart, hearing, as he thought he did in them, one of the severest of comments upon his discourse. The speaker of them, however, entertained no such intentions. She really meant what she said; for the preaching of the new minister had been very acceptable to her, as it had been to others.

At the next annual session of the Northern Association, in Barre, in October, 1826, his ordination took place. The services were as follows: Introductory Prayer, by Rev. Nathaniel Wright, Jr., of Boston; Sermon, by Rev. J. Wallace, from Matt. 5: 16, — "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven;" Ordina-

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tion Prayer, by Rev. M. Coburn; Delivery of Scriptures and Charge, by Rev. K. Haven; Fellowship, by Rev. J. E. Palmer; Benediction, by Rev. J. Wallace. The first General Convention he ever attended as a preacher was holden at Wells, Vt., in 1826, where he offered the Introductory Prayer at the opening service. In 1827 he travelled to Saratoga Springs, N. Y., and attended the meeting of the General Convention in that place, and was made a member of the Committee on Fellowship and Ordination. He continued during this time to preach in Strafford and vicinity, having many calls for his services in his new vocation. He had begun the work in earnest, and in the full conviction that "he who putteth his hand to the plough and looketh back, is not fit for the kingdom of God."

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CHAPTER III.

FIRST MINISTRY IN LEBANON.

In March, 1828, Mr. Moore moved to Lebanon, N. H., in compliance with an earnest invitation from the Universalist society in that place. Lebanon is south of Hanover, on the Connecticut river, and one of the pleasantest towns in that region. The principal village is situated on a plain at the head of the falls of Mascomy river. It was in this village that Mr. Moore took up his residence, and where he formed some of the strongest friendships and passed some of the happiest years of his life. Universalism had been known here for many years. Several of the old preachers had visited the place from time to time; and in 1811 and 1819 the General Convention had been held there. Before Mr. Moore's connection with the society, Rev. David Pickering and Rev. Lemuel Willis had been its ministers. They had made good proof of their ministry, and were highly respected by the people in Lebanon. But no man was ever more beloved in the town than their successor, Rev.

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John Moore. And no home, probably, in after life, ever seemed dearer to him than Lebanon.

His influence for good, as a true minister of the reconciliation, was felt not only in the place where he had made his new home, but in many other places in that region of New Hampshire and Vermont. He had one of the most promising fields for religious culture; and well was he adapted to it. His engagements in Lebanon were for half of the time. During the other half he preached in Claremont, Newport, Hanover, Lyme, Piermont, N. H., and in Strafford, and some other towns, in Vermont. He was pastor and missionary; and well qualified in many respects did he prove himself for both these kinds of ministerial work. He was everywhere a representative and advocate of the cause he had espoused; one, too, in whom every true friend of it could have confidence and just pride. Dignified, yet gentle and easy in manner, plain and persuasive in his public speech, at home alike with all classes of people, and in readiness to give to every one that asked of him a reason of the Christian hope he cherished, he could not fail of eliciting attention and commanding respect wherever he appeared. Bigotry could not long stand in his presence; and many a conscientious believer in a more limited faith, although regarding his doctrine as somewhat heretical, could not fail to admire the man.

This mode of ministerial life did much to prepare him for the work of his succeeding years. It was said of Dr. Baldwin, of the Baptist denomination, and for so long a

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time minister in Boston, that he attributed much of the usefulness of his ministry in after life to the discipline gained in his earlier missionary days in very nearly the same field occupied by Mr. Moore during his Lebanon ministry.* Looking away from the rich intervales that skirt the Connecticut river, the mountain ranges appear, — the green and fertile hills of Vermont in one direction, and the more rugged ones of New Hampshire in the other, — with here and there in the smiling valleys the bright-looking villages, with their church-spires pointing heavenward, and between them on all sides the productive farms of husbandmen who might be justly numbered among the freest and happiest of the world's millions. Such was the great missionary field into which our herald of the everlasting Gospel was called, and in which he made his calling honored and blest of the Lord. Sometimes he would go into new places, where our Gospel had not been publicly declared before; where the prejudices of the multitude were strong against it; but where a few listening ears and receptive hearts could be found in readiness to hear the word, and a few more with them who would listen just to learn what the preacher of the new and strange doctrine had to say. Again he would come where, now and then, after long intervals, a day's preaching of our faith was to be had in some school-room, or hall, or, perchance, meeting-house, if by some legal right our people could claim a share of time in one. On such occasions he would make the most of his means for

* Dr. Baldwin was minister in Canaan, N. H.

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bringing before his audience the leading principles of Christianity as he perceived them, and their practical application to the characters and lives of mankind. In addition to the edification thus imparted to believers, he would often open to some inquiring mind the "new and living way." Then, again, he would be called far and near to be present on funeral occasions; and these would often take him at least one day from his home; it having been in the past so customary in the country towns of New England to hold funeral services in the early part or middle of the day, and to expect a sermon from the officiating clergyman. Many were the calls of this kind upon the minister at Lebanon. And on such occasions he would declare the beauty and excellency of the faith he cherished to minds not accustomed to such messages, and with an effect, too, which lived and did its work long after the occasion had passed.

The private journal kept by Mr. Moore during these first years of his ministry we have been unable to obtain, as it has passed out of sight in some way unknown to the family. We are obliged, therefore, to depend on accounts of his labors derived from other sources. In a letter written by him to the editor of the *Trumpet*, and published in that paper under date April 20, 1829, we find the following account of his second visit to the valley of Baker's river, about twenty miles east of Lebanon:

"*Lebanon, N. H., April 20th*, 1829. — Brother Whittemore: As any intelligence relative to the growth of liberal principles in the community is gratefully re-

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ceived by all liberal Christians, I hasten to give an account of the rise and hitherto rapid growth of the heart-cheering doctrine of God's impartial grace in Rumney, N. H., hoping thereby to stimulate others 'to go and do likewise.'

"Your numerous readers will recollect a communication some weeks since, signed K. O., relating to the same subject, in which they were informed that in April, 1828, Brother Josiah Gilman gave a lecture in Rumney, which was the first sermon ever preached in that town in which the salvation of all men was declared. In June following, I spent one Sabbath with them, and had three services, which were all the public preaching of the kind they had enjoyed until the fourth Sabbath in March last, when I visited them again; and, to my great satisfaction, I found that the seed had fallen on good ground, the leaven had continued to operate until a respectable number were rejoicing in the evidences of our faith, in hope of a happy immortality. Our brethren, while I was with them, organized a society, consisting of about forty members. It was truly encouraging to see them come forward and unite for the purpose of supporting and extending liberal sentiments — the aged, the middle-aged, and the young. Two years since, and there were but two or three who presumed to advocate the cause of universal grace, in the whole town; now they have a very respectable society, composed of enlightened and industrious citizens of all ages. There is one circumstance I will mention which will show that our sentiments

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need only be known to be received. An old gentleman, by the name of Darling,* who for a great number of years had been a professor of religion, and who had adorned his profession, but who was among the number of those Christians who think God is not so good as they are, whose prayers are always at war with their faith, and whose 'joy is not full,' was requested to read Ballou's Notes on the Parables. He had never read any writings nor heard any preaching of Universalists; but he consented to read the book; and he tells me, before he had read but a few pages, he discovered the wonderful difference between the views of the author and those entertained by Limitarians; which induced him to reëxamine his Bible, comparing what he read with the Scriptures, until he was brought to renounce his former faith, and embrace one which is in accordance with the benevolent desires of his heart. His new faith gave him so much joy that he began to declare it to his neighbors, and, although it is but about two years since

* Mr. Daniel Darling was a well-known citizen of Rumney. He lived at the centre of the town, and was one of the most scriptural defenders of the great salvation we have ever known. He was formerly a Freewill Baptist, and embraced Universalism after a diligent study of the Bible. He was one of the most industrious of men; yet he could always find time to converse on religious topics. No matter what talents were engaged with him in argument against our faith; "the Word of God," as he wielded it, was "quick and powerful" in every strife. His spirit and life were daily exponents of his doctrine. We need thousands of such missionaries of our faith in New England at the present hour.

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he embraced the truth as it is in Jesus, yet by his preaching it to his brethren on all proper occasions, many have been brought to the knowledge of it.

"When I was there in March last, our friends requested the use of the meeting-house which is occupied by the Baptists; but they were decidedly opposed to the Universalists using the house, although they acknowledged they had a right in it. So we repaired to the school-house, where we held our meeting. The above-named circumstance had been the cause of a town meeting, when it was voted that each society should occupy the house according to the number of freemen belonging to each society; which will probably give it to Universalists one fourth of the time. I am informed there are many of our faith in several of the towns in that section."

This was the beginning of a new order of things in Rumney and vicinity. Societies afterwards sprang up in the neighboring towns of Wentworth, Dorchester, Warren, and Hebron. In June, 1833, the first ordination of a minister of Universalism in that region took place in Rumney. It was that of the writer of this memoir, who passed the first few years of his ministry in Rumney, and in a work, too, something like that which he is now describing in the life of this departed one.

The first time the writer ever saw Mr. Moore was on the occasion of his preaching in Wentworth in the winter of 1830. It was before I had entered the ministry, or had determined when I should. I had come to reside

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for a time in that section of Grafton County, N. H., and, as a recent convert to Universalism, had my regrets that I had now moved so far away from such privileges of hearing it preached as I had enjoyed in the southern part of the state. It gave me pleasure, therefore, to go to Wentworth on the Sabbath morning when the minister from Lebanon was to officiate in the neat-looking new church at the end of the village common. It was a clear and mild day, for winter; the sleighing was excellent, and quite a large audience assembled from Wentworth and the adjoining towns. I remember the scene as the minister entered the door of the church in company with the venerable Caleb Keith,* who took from beneath his cloak his large family Bible (the one belonging to the pulpit having, I think, been taken away), and handed it to Mr. Moore, to be used by him during the services of the occasion. I still retain in memory the solemn dignity with which the book was presented, the countenance of the worthy father seeming to say, "Here is our authority; let it speak faithfully through you to us all;" and the modest acceptance of it on the part of the preacher, whose

* Mr. Keith was a native of Bridgewater, Mass.; a descendant of Rev. James Keith, the first settled minister of that ancient town. He was a soldier in the revolutionary army, and afterwards lived in Pelham and Enfield, Mass., and in Barnard, Vt., in which last place he formed an intimate acquaintance with Rev. Hosea Ballou, which continued while he lived. In 1804 he removed to Wentworth, where he resided until his death in 1843, at the age of eighty-eight. He had been much in public life, was universally esteemed, and was most thoroughly devoted to "the faith of the Gospel."

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manly bearing seemed to assure us that we should have no trifling with its contents, but a faithful dispensation of the living Word. And it was even so. The message of the minister was in the directness and clearness of truth itself. His text in the morning was Micah 7 : 8; and in the afternoon, Acts 11 : 10. This last discourse, on the vision of the sheet let down from heaven, was long remembered by the hearers.

Thus passed the years of the first ministerial settlement of Mr. Moore in that ample northern field. Many were his opportunities there to sow the good seed of the kingdom; and cheerfully did he give his strength of body and spirit to this calling. In his own home-parish, in the old church upon the green, and at other altars away; in the pulpit, in the social circle, at the bedside of the sick, or when in the presence of the dead he administered the consolations of divine truth to the living, — he was the ready and devoted servant of that Master who had called him to minister of his unsearchable riches to a needy and dying world. A toil, indeed, was this; and there were trials in the toiling such as he who would be a true minister of the everlasting Gospel only can know. But there were many welcoming blessings for him. If sometimes in rugged pastures, yet often in green fields and by bright waters, was his pathway; and "beautiful upon the mountains were the feet of him who published peace, brought good tidings of good, proclaimed salvation, and said unto Zion, Thy God reigneth!"

In September, 1830, the Universalist General Conven-

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tion was held at Lebanon. The meeting was one of great interest to all present. Rev. Hosea Ballou was chosen Moderator, Rev. Thomas F. King Clerk, and Rev. Thomas Whittemore Assistant Clerk of the convention. Five discourses were preached during the meetings, to crowded congregations. So great was the number present on Thursday, the last day of the convention, that fears were entertained as to the strength of the house; and one of the galleries was almost cleared during the last service, as it was thought to be settling. The writer of the circular of the convention, Rev. T. Whittemore, says: "The brethren in Lebanon richly deserve our thanks for the unnumbered kindnesses they bestowed, and for the readiness with which they anticipated and supplied all our wants." Among these, none took a deeper interest in the convention than the pastor of the Lebanon society. It was an occasion full of highest satisfaction to him.

In his epistolary correspondence, from the beginning to the end of his ministry, the excellence of his religious views was seldom left out of sight. His faith was one of the new and good things about which he was always in readiness to speak or to write. In a letter of date December 16th, 1831, to a newly-married pair, he says: "My dear friends, how grateful ought we to be that the views we entertain of God, of religion, of futurity, are such that we can have unlimited confidence in the power, wisdom, and goodness, of Him who made and governs all things. May we never leave this fountain of living

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waters, for the turbid streams that flow from the system of endless wrath,— a system which leads so many to distrust the kindness of God, and causes them to drag out a kind of half existence between hope and fear! May heaven preserve us from such calamity!"

The nearness of Lebanon to Hanover in process of time brought Mr. Moore to the last-named place. It was a town where one of the most popular colleges of New England had long been established, and where the predominating religious sentiments were mainly accordant with the puritanism of New England. But little of Universalism, or liberal Christianity in any form, had been known there. An occasional discourse from some one of the Abrahamic faith might have been delivered there; but the ears of the people were accustomed to hear but very little of the Gospel of Reconciliation, which embraces the world in its heavenly promises. There were a few worthy friends of this doctrine in Hanover, who engaged the services of Mr. Moore, at first in occasional lectures there, and afterwards during the whole Sabbath, as the preacher could find opportunity. In a letter to a friend, of date June 1, 1831, he writes: "I expect to preach in East Hanover next Sunday, perhaps to the great grief of some who sincerely believe themselves to be God's people, but who, it may be possible, as I think, have followed the example of their brethren, as related by the prophet Jeremiah,—'My people have committed two errors: they have forsaken me, the fountain of living waters, and have hewn out to themselves broken cisterns

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that can hold no water.' If any such should favor me with their presence, may I be enabled to lead them in green pastures, where flow the pure waters of salvation! Should I have the privilege of preaching the words of life and peace to those who have been accustomed to drink waters at less refreshing wells and pools, if I should present to them the cup of divine truth and salvation, would they dash it from them, exclaiming, 'Though such draughts may make us happy now, it were better not to indulge in them; they will do to live by, but not to die by'? O human folly! When will mankind learn the nature of God, and his requirements?" The ministry of Mr. Moore was acceptable to many minds in Hanover. His testimony was a needed one there; and it was heard by those who were in readiness for it amid the many counter testimonies around them. Some of the members of the college were, during the first and second residences of Mr. Moore in Lebanon, very constant attendants upon his ministry.

Some time in November, 1831, Rev. Mr. Sprague, of the Methodist connection, either invited or challenged any minister of the Universalist denomination, who might be so inclined, to preach with him at Topsham, Vt., on the fourth Sabbath in that month. Rev. Warren Skinner, of Cavendish, very readily accepted the invitation. Mr. Sprague proposed preaching a sermon in the morning against the doctrine of universal restoration, which might be succeeded by a discourse from Mr. Skinner in the afternoon, which would terminate the meeting.

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When the time came, Mr. Skinner, in consequence of severe illness, was unable to meet the appointment, and requested Mr. Moore to take his place; with which request the latter was very willing and happy to comply. He accordingly stood in the place of his brother, and afterwards made the following report of the meeting in the *Watchman*, published at Woodstock, Vt.:

"Notwithstanding the inclemency of the weather, every part of the meeting-house was filled to overflowing. Persons attended from all of the adjoining towns,—some from Chelsea, Barre, and Piermont. Perfect order was preserved throughout the meeting.

"Mr. Sprague took the following for a text: 1st Tim. 4: 1, 2,—'Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron.'

"Mr. S. said he should treat the subject in the following order: first, notice the *faith* mentioned in the text; and, second, show that a departure from the faith is Universalism, the doctrine of devils. Mr. S. *asserted* that endless misery in a future state, a general judgment subsequent to the resurrection, and the existence of a devil distinct from man, were prominent points in the faith of the first Christians. He then proceeded to argue the truth of his first proposition, from moral obligation; 'That God had imposed on man a law, the penalty of which was an endless curse;' that mankind were under

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obligation to obey this law, for 'all belong to God;' that, as this law had been violated, of course the sinner was liable to experience its penalty, which, he said, was an endless curse; that salvation from this punishment in a future state is proffered on certain conditions to be performed in this; that these conditions were faith and repentance; that all who were not thus prepared for heaven must be endlessly miserable; and as some died in sin, of course they could not be saved, because there is no knowledge in the grave, and no one ever repented in hell. Mr. S. once knew a man die in a fit of drunkenness,—who, as he said, 'entered another world a drunkard.'

"To sustain his second proposition, Mr. S. quoted Acts 17: 31; John 5: 28, 29; 2d Tim. 4: 4; 1st Peter 4: 5; Heb. 9: 27; Matt. 25: 46; 2d Peter 3: 10. In remarking on these passages, he took the ground common to all limitarians, and labored to make the hearer believe that all the events mentioned in the aforesaid texts were yet future; and was careful to add the term *all*, in Heb. 9: 27, to make it suit his purpose. Mr. S. then noticed the criticisms of Universalists on the above texts, which he said were 'false, and God knows it.' These texts Mr. S. said he 'could not look in the face, when he was a Universalist.' To show the nature of the curse annexed to the law of God, Mr. S. presented before his hearers 'the damned ghost' of the rich man, mentioned in the parable, Luke 16.

"In support of his third proposition, namely, the existence of a devil distinct from man, Mr. S. quoted 1st

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Peter 5 : 8. He was opposed to the doctrine of Universalism, which says every one shall be punished for all his sins, because on this ground he could not see how any could be saved. He seemed to think there could be no salvation but a salvation *from just punishment*, or the pains of a hell in a future world.

"Mr. S. then attempted to show that Universalism is a departure from the Christian faith, and is the doctrine of devils. To prove this, he in the first place said, 'I am bold to say it;' next, that the devil preached Universalism in the garden of Eden; and, in the third place, that Universalists deny the existence of a devil!

"Mr. S. next mentioned some of the arguments which he said were used by Universalists to support their doctrine, drawn from the character of God; that, as God is infinite in goodness, wisdom, and power, of course he would not punish endlessly. But he thought this argument a very weak one indeed; for, notwithstanding God is good, and wise, and powerful, he suffers sin, and punishes sinners, which led Mr. S. to conclude sin and misery would forever exist. Another argument which he noticed was, that as God knew from the beginning how man would conduct, and what would be the result of his conduct, his goodness would have prevented the creation of any who would so conduct as to be obnoxious to endless misery. Mr. S. then went on to make the following false and unjust statements, and to deal out the most abuse that I ever heard from one man in so short a time. He said Universalists did not draw their arguments from

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the Bible; that they denied its being the word of God; that they set up reason as a God; that they think, because their feelings are opposed to punishment, therefore there will be none; that Universalism is a mask of infidelity; that where the doctrine is preached most, there is the most sin; that it says if men do *not* repent they will not be punished; that it is but a step from infidelity, because Universalists use the same arguments that are used by the infidel; that Universalists do not believe that God was manifest in the flesh; that they deny the atonement; that they deny experimental religion; that they deny the spirit of God; do not preach as did Christ and the apostles; and, finally, that the preaching of Universalism does not make men *tremble.* Mr. S. said, as he was acquainted in several states, he knew the character of Universalists. He represented them to be the most abandoned class of men in the community; that modern Universalists denied moral obligation; and after thus ranting (for I cannot call it preaching) for two hours and a quarter, he closed his performance by saying he now felt much relieved; that his garments were clear from the blood of Universalists; and in a very solemn manner told the audience that he expected to meet them at the judgment, in a future state, when he should have to account to them how he had preached to them, and they how they had heard.

"In the afternoon I spoke in answer to the foregoing, using as a motto, 'I also will show mine opinion,' Job 32: 17. I commenced by saying, that the doctrine we

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embraced forbids retaliation; that the spirit of the sentiments which we cherished enjoined it upon us not to render railing for railing, but to render good for evil; to do unto others as we would that they should do unto us; that 'the servant of the Lord must not strive, but be gentle toward all men, apt to teach;' and attempted to show that the faith of the first Christians did not embrace the horrid doctrine of endless woe; that this is proved both from the silence of the Scripture writers on the subject of punishment after death, and the many positive declarations relative to the ultimate happiness of all men. I also attempted to show that the doctrine of a general judgment subsequent to the resurrection is not a doctrine of the Bible, inasmuch as all the Scripture writers, when speaking of a resurrection from mortal to immortality, are entirely silent as to a judgment after that change, but in a positive manner declare 'then cometh the end;' and as all judgment is committed unto the Son, and as he is represented as delivering up the kingdom to the Father, when the last enemy (death) is destroyed, 'that God may be *all* in *all*,' it is 'our opinion' that the doctrine of a future judgment is unscriptural; and after showing that the passage quoted by Mr. S. to prove the personality of a devil distinct from man referred to the opposers for the first Christians, proceeded to show what Universalism teaches relative to the certainty of punishment, its duration, its design, &c.; also to answer the objections raised by Mr. S. against the doctrine of universal holiness and happiness; and to correct the

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many false statements which Mr. S. made relative to the views and conduct of the denomination to which we belong."

In this interview Mr. Moore acquitted himself manfully. His opponent was not in the best of temper; while he was, beside being specially gratified for such an opportunity as was that day offered him to meet the reasonings brought against his faith, by that "sword of the spirit which is the word of God," and which he wielded with good strength and skill. From a correspondence which afterwards appeared in the *Watchman* between the two ministers, it would seem that Mr. Sprague was unwilling his sermon should be given in printed form to the public, while Mr. Moore wished that both the discourses might be. His concluding letter to Mr. S. is one wherein the writer uses "great plainness of speech,"—speech, however, tempered with charity and moderation, and which would be likely to make impressions favorable to Mr. Moore and his cause upon the minds of all candid readers.

It was during this residence in Lebanon that Mr. Moore and his companion were called to part with one of the two children which had been given them. He had ministered to other bereaved parents who sorrowed that their children were not, and had commended them to that love which gave its benedictions to the little ones, and spoke of them as heirs of the heavenly kingdom. He had now to look to that same source for consolation and strength, as this sacred family tie is broken. He must lay his loved one with the dead. He did so, in the

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light of that hope which sees the victor of the earthly vanquished by Him who said, "I am the resurrection and the life." He did so, trusting in the perfect will of Heaven, though then unconscious that, in obedience to this will, he would come, the first one of that little family-band, to be laid by the side of the early departed.

In January, 1833, Mr. Moore visited Danvers, Mass., by invitation of the committee of the Second Universalist Society in that place. His pulpit services there, and his visit otherwise, proving highly acceptable, he was solicited to become the minister of the society, and he consented to do so. How long the intention of a removal had been in his mind we have not the means of knowing; but this new decision was made with the utmost conscientiousness on the part of Mr. Moore. He had worked diligently while in Lebanon, and had consumed much time in travelling from place to place during the half of each year which he devoted to his missionary labors. The supposition that he might increase rather than diminish his usefulness; that he would in Danvers have constant employment, with the advantage of more time for his studies at home, as his calls abroad would be less; and, also, the consideration of a somewhat larger salary, which he felt that he then needed, had doubtless the effect to induce him to remove from a place which had become to him a second and most endeared *home*.

This decision in favor of Danvers, however, was very unsatisfactory to his friends in Lebanon. They were hardly prepared for such an event. In a letter to a

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friend in Danvers, after his return from the visit to that place, he writes: "I had a comfortable time getting home, and found my family in good health; but you can have no conception of the fiery trial I have had to pass through on account of what I did, or agreed to do, when I was at your place. My friends say they did not think that I should engage till after I had returned; they are really disappointed, and say I am not only going away from home, but running away from the 'vineyard' where I ought to labor. If I had not positively engaged before I had returned, they would have kept me here. I have sometimes been fearful that I have acted too hastily, but shall endeavor to fulfil the engagement on my part, and have no doubt it will be promptly attended to on yours. Had my friends here believed you would have relinquished me, they would have sent an agent down immediately; but they have now given it up. I have one painful duty to perform,— that of preaching the last discourse."

In accordance with the decision here expressed, the new step was taken by our minister. He had consulted duty, and although with regrets which no words could express, he parted with his beloved people in peace for his new field of Christian exertion. His ministry in Lebanon had been blest; and never was there one of his elsewhere in after life, where stronger attachments were realized between pastor and people. As an illustration of his influence while in Lebanon, we refer to a testimony concerning him during his ministry there. It is from a

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discourse by Rev. C. H. Fay, in Nashua, on the Sunday after the death and burial of Mr. Moore:

"He was my pastor — honored and beloved. A frequent visitor in my father's family, his presence was always welcome. Shall I ever forget those pastoral visits, or the Sabbaths which I spent under his ministrations? I have since wandered far from that village church. I have sat in soft, rich pews, beneath the high domes of costly sanctuaries. I have listened to the most celebrated sacred orators of our land. I have heard the solemn music roll from the pipes of the most noble organs, and resound through the carved arches of the magnificent cathedral; but no impressions were ever made upon my soul more lasting or inspiring than those which I received in that plain village church, when my beloved friend and pastor led in prayer, or spoke — his face beaming with benignity — of the goodness of God, and of the unsearchable riches of Christ. Even now I seem to be there —

'A placid stillness reigns,
Until the man of God, worthy the name,
Opens the book, and reverently
The stated portion reads.'

"The fervent prayer is offered. The hymn is read, and the choir rises and sings.

'They chant their artless notes in simple guise;
They tune their hearts, by far the noblest aim.
Perhaps *Dundee's* wild warbling measures rise,

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Or plaintive *Martyrs* worthy of the name,
Or noble *Elgin* beats the heavenward flame,
The sweetest far of Scotia's holy lays.'

"And now the text is reverently read, and I listen to the sermon. Its theme is the glorious Gospel of the blessed God. The preacher seems inspired,—not with an unnatural rapture, nor with what the world calls eloquence, but with his *theme;* and truth divine seems to

'Come mended from his tongue.'

"The solemn benediction is pronounced. The service ends,—but its impression remains to be vividly recalled *here*, where he last stood to proclaim the truth he loved, after the lapse of a quarter of a century, and while the winds of midwinter moan their first wild requiem around his grave.*

"During his residence in Lebanon, he won the esteem and respect of all. The robes of his ministerial office received no stain, and many tears fell upon the floor of the sanctuary when he pronounced his valedictory sermon."

* This was said in the pulpit where Mr. Moore preached his last sermon.

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CHAPTER IV.

MINISTRY IN DANVERS.

Mr. Moore commenced his residence in Danvers on the 22d of February, 1833. This town is one of the oldest in New England, and was formerly a portion of Salem. One of its late historians says: "Danvers is both city and country. The South Parish extends into Salem, and is essentially one with Salem; while further north the scenery presents so rural an aspect, that the stranger can scarcely fancy himself so near the cities and the seas. Beholding the air of comfort and independence, and witnessing the enterprise and business zeal for which the town has become a proverb, and feeling the bosom expand with the generous liberal spirit which surrounds the community like an atmosphere, the beholder of to-day can scarcely realize that he stands where witches were tried and executed, and bigotry, an ugly fiend, once poisoned the air with his breath. Formerly distinguished for intolerance, austerity, and gloom, the town is now

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equally known for its enterprise, and the spirit of liberality which it breathes." *

That part called the South Parish, where Mr. Moore was settled, has since been incorporated into a town named Danvers. Other portions of the old town are North Danvers and Danversport. The meeting-house of the First Universalist Society is in the last-named place. The society was organized in 1815. The house which it now occupies was dedicated in June, 1833. The Second Society, in the South Parish, of which Mr. Moore was called to be pastor, was formed in March, 1832. During this year a good and commodious house of worship was erected, at a cost of four thousand dollars. This house was dedicated January 10th, 1833. Mr. Moore preached the dedication sermon. His text was Psalms 36 : 7, 8. "How excellent is thy loving-kindness, O God! therefore do the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them to drink of the river of thy pleasures." After the opening of his discourse by a reference to the occasion, and a clear statement of the religious wants of our nature, he proceeded to speak of the Christian revelation as adapted to the moral condition of man,— a manifestation of heaven's love through Christ, the enlightener of the world.

Speaking of the similitude used by the Psalmist, "the

* History of Danvers, by Rev. J. W. Hanson.

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shadow of the Almighty's wings," he says: "This figure is most admirably calculated to express that perfect safety which all those enjoy who put their trust in God. There they feel safe amidst all the storms of adversity, affliction, and sorrow; there, in the refreshing shadow of the Almighty's wing, do they rest, enjoying the smiles of his love, and feasting on the riches of his grace. And we have the assurance of both scripture and experience, that they who know the name of the Lord will put their trust in him. Hence the importance of having a true knowledge of the character of nature's God imparted to the children of men, that they may be saved from that mental bondage under which thousands are groaning through fear of God's wrath, which fear is the offspring of ignorance, and which ignorance is perpetuated by the unmerciful dogma of endless woe.

"It is not the exhibition of almighty *power*, nor of infinite *wisdom*, which we see displayed in all parts of the universe of God, which leads mankind to trust in him whose kingdom ruleth over all, but a manifestation of the excellency of his *goodness;* it is his parental kindness as proclaimed in the Gospel system, and proved true both by nature and experience, which causes the Christian to confide in his love, and hope in his mercy. It is because he sees that all the attributes of God harmonize with and centre in love, that he is constrained to exclaim, 'Whom have I in heaven but thee, and there is none on earth I desire beside thee!' It is because he believes God '*is* the Saviour of all men, especially of them that believe;'

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and that he 'will have all men to be saved and come to the knowledge of the truth;' that 'all who die in Adam shall be made alive in Christ,'—because he is permitted to receive this glorious doctrine of salvation, so expressive of divine and unchanging goodness, that he puts his trust in the Most High!"

His remarks on the satisfaction given to the soul by a true Christian faith are worthy the consideration of every mortal.

"In no instance when the sacred penmen have referred to the provision almighty God has made to satisfy the moral wants of mankind, do they represent it as scanty. But they invariably use such figures as are calculated to convey an idea of fulness, and of impartiality. When Isaiah gave a description of a Gospel feast, it was in the following glowing language: 'And in this mountain shall the Lord of hosts make unto *all people* a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined; and he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations; he will swallow up death in victory; and the Lord God will wipe tears from off all faces, and the rebuke of his people shall be taken away from off all the earth, for the Lord hath spoken it.'—Isa. 25: 6—8.

"If it is possible to express an idea of fulness, of impartiality, then most certainly is it expressed in this scripture, which is in perfect unison with the text and the whole tenor of the Bible, as also with the character of

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God as seen in that abundant provision provided for the satisfaction of all the beings he has made. That intellectual feast to which we are all invited by all we see of God in nature, by all we read of him in the oracles of truth, is vastly superior to every other enjoyment; for whereas other pleasures may gratify us for a time, and then become insipid, so as to lose in a great degree their relish, the pleasures derived from feasting by contemplation on the beauty, usefulness, and sublimity, of the Creator's works, and that abundant satisfaction which is enjoyed by faith in his promises, are as lasting as the mind. These pleasures are always new; they never lose their power to charm, to instruct, to invigorate the mind, to refine the feelings, to warm and elevate the affections, and satisfy the soul.

"And when we turn our attention more particularly to the consideration of the will and purpose of almighty God concerning the final condition of all intelligences, and learn from the declarations of Christ and the apostles that our heavenly Father has destined all his children to life immortal in the high and holy state beyond the confines of the grave; when we receive as truth the blessed doctrine of the immortal glorification of all mankind in heaven, and thus enjoy an earnest of that eternal life which is given in Christ, and brought to light by his resurrection; we realize, as far as it is possible in this imperfect state, the truth of the text: 'They shall be *abundantly* satisfied with the fatness of thy house,'—or with the doctrines of the Gospel. This is drinking of the

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river of God's pleasures,—even of that 'river the streams whereof make glad the city of God.' This is feasting the mind on the bread of God, which came down from heaven and giveth life to the world. This is that full satisfaction produced by a belief of the truth, and a conformity in our lives and conduct to the principles of the Gospel.

"And I may safely add, nothing less than such faith can satisfy those native desires which all men possess, and which in many have been renewed and called into action in consequence of receiving by faith the doctrines of the Christian religion. My friends, were any of you ever 'abundantly satisfied' in the contemplation that some of the children of men, perhaps some of your dearest friends, and possibly yourselves, were exposed to unspeakable misery 'without relief and without end'? Did the belief of such a sentiment ever fill you with joy and peace, and cause you to abound in hope? O, no! The inculcation of a sentiment so unlike the character of nature's God, so contrary to the spirit and doctrine of Christ, so inconsistent with the nature and tendency of the religion of the New Testament, and so revolting to the better feelings of the human heart, has not only deprived vast multitudes of that satisfaction which a belief in the true Gospel is calculated to impart, but has been the cause of incalculable infelicity; has spread darkness and despair over the minds of thousands, who, if they had been favored with a correct knowledge of the character and purposes of God, would have rejoiced in that abundant satis-

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faction which is realized by all who have embraced the truth as it is in Jesus. That system of doctrine which was taught by Jesus Christ and his immediate followers is evidently calculated not only to awaken and put in exercise all the benevolent feelings of the human heart, to warm and elevate the affections, but to afford that full satisfaction to the ardent desires of the devoted heart, which causes it to rejoice in view of the final accomplishment of all the purposes of God; for these purposes comprehend all the good for all mankind which the most devout and philanthropic heart can possibly desire; and consequently those who receive the doctrines of Christianity as they are given us in the Scriptures of divine truth are 'abundantly satisfied' with the purposes of almighty God as revealed in the Gospel of his grace; and are enabled, by contemplation, to feast the soul on the bread of life, and 'drink of the river of God's pleasures.' "

This dedication was during his visit to Danvers, and just previous to the entrance upon his ministerial engagement with the society there. His location was a pleasant one; his society were highly gratified that they had secured his services; he was very near by his Lebanon predecessor and worthy friend, Rev. Lemuel Willis, of Salem; and he had better facilities for pulpit exchanges than he had formerly enjoyed.

He commenced his public ministerial services with his new charge on the last Sabbath in February. His text in the morning was 2d Timothy 2: 24, 25. In his discourse he spoke freely of the duty of a Christian minis-

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ter; the spirit of the great Master which he should manifest in all his duties within and without his parish boundaries, and the salutary effects of such a true life on his own people. In the afternoon he discoursed from Romans 15: 19,—which led him to notice the blessing of the Gospel of Christ; that it contemplates the ultimate holiness and consequent happiness of our race, because, through the Gospel, life and immortality are brought to light for all who die in Adam. To the record of these discourses he adds in his journal, "O, may I ever heed the direction given in the first, and be constantly sustained by hope which is inspired by the second, of these passages of Holy Writ."

The expression of his feelings in relation to the people he had so recently left, as we find it in a letter to one of his most intimate Lebanon friends, shows us the heart of the man. "I was conscious, at the time I left you, of having acted right; but to witness the united desire of old and young that I should remain with them, made me regret exceedingly that I had gone so far; and nothing but a sacred regard for my word made me willing to leave that society. If I could have placed myself back where I was before I engaged here, gladly would I have done so. But it was for the best; at least, this is my belief. I have already learned what I might never have known had I remained in Lebanon. If, at the close of my engagements here, my friends wish me to return, and if I can be as conveniently situated there as here, and especially if the good of the cause which we love demands it, I will go back. For I say, in the presence of high

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Heaven, 'Let my right hand forget its cunning, and my tongue cleave to the roof of my mouth,' if I forget the cause of the Gospel of that grace which bringeth salvation to all men!" He calculates his movements with a constant eye, not to the "main *chance*," as a shrewd business man would perhaps say, but to the main *cause*. That was more than other things to him. Examples like this are not new, although not so plenty as they might be. They are encouraged and honored by a ministry which long ago said, "I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord."

In noting his public services for Sunday, March 24th, he writes: "Both discourses to-day were practical, although the second was strongly seasoned with the heavenly doctrine of the ultimate subjugation of all things to Christ. I cannot well preach a sermon without having this doctrine showing itself somewhere in it. For if I exhort sinners to repent, I must introduce the goodness of God as an inducement to repentance; and this leads directly to the purposes of his grace; and these include all the kindred and families of the earth. So I find myself every way beset with the great truth of divine and immeasurable love!"

The installation of the pastor over his new charge took place on Thursday, April 4th. The services were as follows: Introductory Prayer, by Rev. J. C. Waldo; Reading of Scriptures, by Rev. L. S. Everett; Sermon, by Rev. Thomas Jones—text, Isa. 21: 10, 11; Install-

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ing Prayer, by Rev. B. B. Murray; Charge, by Rev. Hosea Ballou; Fellowship, by Rev. L. S. Everett; Address to the Society, by Rev. L. Willis; Concluding Prayer, by Rev. T. Jones. An original hymn, by Jonathan Shove, Esq., was sung. The service was one of much interest, and was attended by a very full congregation.

Soon after, he writes to a friend: "I have lived through an 'Installation' here, as you have seen by the paper; but I am about the same as before. While I tarry here, I shall do all in my power, consistent with reason, to promote the prosperity of that cause which has for its object the true happiness of all mankind. I did not commence preaching from anything like 'cash' considerations, but to answer my own convictions of duty; and whenever I deviate from a course like this, I shall not deserve the confidence of my friends. I do not mean by this that I have no regard for the welfare of my family. I hope I may never prove myself a denier of the faith, and worse than an infidel." In this letter — which is to one of his Lebanon brethren — he expresses a hope that, notwithstanding his new settlement, there is a prospect that he may yet return to his northern home. This hope, with all others he may cherish, will inspire him to work with Christian earnestness in the field now before him.

On no subject was our brother more sensitive than on what he considered the absurdities of a partialist theology. About this time he listened to a discourse from a

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Baptist clergyman, the heads of which he noted down, and the whole of which he pronounces "as heterogeneous a mass of ideas as he ever heard." The preacher contended, 1st, that God loved all the world, and that this love induced him to send his Son to save it; 2d, the Son was God who sent him; 3d, the object of the atonement was the vindication of God's justice; Christ suffered all the punishment which was due to the sinner; thus magnifying the law; 4th, by the suffering of Christ, God can now forgive the believer; 5th, God commands all to believe; 6th, God regards his own glory and the *highest good* of all intelligences; 7th, God's justice will be magnified in the *endless punishment* of the sinner; 8th, the saints will be happier than if they never had sinned; 9th, God might have left all to perish eternally, as he did the fallen angels; and he has done the sinner no injustice by saving some. Such is the theology; the same in character with that to which great numbers of professedly Christian people have given a part of their attention for long years in the past; a theology which always, as in this instance, carries its own refutation on its face, as feature after feature of it is made to appear, or when all the features are seen at once together in their strange incongruity. "How partial," writes Mr. Moore, "such a theory makes the Almighty; and, then, how cruel in him to *create* beings, knowing that they would be endlessly miserable! *This must be a doctrine of man's invention.*" It is a more satisfactory and glorious doctrine than this to which he alludes in

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another letter, a short time afterwards, to a friend, and that friend a mother. "You speak of your absent daughter with all the interest of a mother. May your fondest hopes be realized in relation to her, and all your dear children. I often think of your appearance; how the tear filled your eye when you were once about to carry some food to your children, and I inquired if you were going to feed them *all*, and asked why you did not lavish all your blessings on a part, and let the others go? But a mother's love is godlike in its nature, impartial, constant, unchanging. You thank me for the allusion I made to a particular sentiment (the divine goodness) in your letter, and 'hope that sentiment will be more and more engraven on your heart.' I hope so to. It is as 'a place of broad rivers and streams;' as 'a covert from the tempest, as an hiding-place from the wind, as rivers of water in a dry place, and as the shadow of a great rock in a weary land.' With the blessed doctrine of the paternal government of God fixed in our minds, and influencing our hearts, *all is well.*"

Again, in writing to another, he compares Atheism and Calvinism. "I consider the Atheist and the Calvinistic believer in endless torments both very unfortunate. When I hear one declare that there is no God, and the other that there is a God possessed of such a character as the doctrine of endless suffering attributes to him, I am at a loss where to bestow the most pity. I think that in some things they are both as far from the truth as it is possible for them to be."

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The annual meeting of the Boston Association was held this year in Haverhill, Mass., on Wednesday, June 5th. Mr. Moore was present, and gave the charge at the ordination of Rev. Abraham Norwood, and Rev. T. K. Taylor.

It was in June of this year that the new Universalist church belonging to the First Society in Danvers (New Mills) was dedicated. Mr. Moore was expected to be present, but was absent at the meeting of the State Convention, in Warner, N. H. He had been appointed the year previous to deliver the occasional discourse at this session of the convention; which appointment he met and answered to the satisfaction of the full congregation that heard him. His text was 2 Cor. 2: 14, — "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place."

After speaking of his removal from the state since his appointment to the duty now devolving upon him, and of the continued interest, notwithstanding the removal, which he still felt for the prosperity of the Christian cause in New Hampshire, he alludes to the past of his own experience, and contrasts it with the view which now cheers him.

"In this town I enjoyed, for the first time, the very exquisite pleasure of attending the General Convention, in 1822. I will not attempt a description of my happiness on that joyous occasion, as such an attempt would fail. That was the commencement of my attending meetings of

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this kind (and then not as a preacher), and I shall look back to that time, and to those scenes, with uncommon pleasure, 'while life and thought and being last.'

"The vast increase in the numbers of believers in the doctrine of the ultimate holiness and consequent happiness of all mankind, since that period, as well as the increase of the number of public heralds of the cross, who have gone forth to proclaim the glad tidings of the kingdom, and the very great facility of making known the all-conquering doctrine of universal and efficient grace, in consequence of the enlightened state of the public mind, and the means of books and papers, are considerations which cannot fail to cause the heart of every philanthropist to exult in the cheering prospect which opens before us, and to say, with the apostle, 'Now thanks be unto God, which always causeth us to triumph in Christ, who maketh manifest the savor of his knowledge by us in every place.'

"At the time above alluded to, there was no association in th isstate; now there are three, which, united, compose this body, now convened for the first time since its organization; and, notwithstanding the number of societies and clergymen who have publicly embraced the Abrahamic faith is less in this than in any other State in New England, in proportion to its population, still, here are a greater number of Universalists than were known on the globe forty years since. I might give a more particular account of the number of preachers and societies composing the order

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of Universalists; but those who read our periodicals are in possession of all the encouraging facts to which I have alluded. Suffice it to say, that the seed which was sown by the intrepid Murray and his coadjutors along the shores of the Atlantic, although small, and much despised by most of the rulers of the people then, was precious in the sight of God, and, falling on congenial soil, and being watered by the gentle showers of God's grace, it took deep root, and has become a great tree, yielding an abundance of healthful fruit, whose life-giving qualities have recommended it to the favorable attention of many in almost every town on the continent. Surely, this is a source of sincere gratitude to Him who giveth us all things richly to enjoy. He has made known his saving health among the people. Now thousands boldly espouse the glorious cause of God's impartial grace, which will ultimately destroy all hatred; and thousands more secretly feast on the bread of life, and secretly rejoice in view of the spread of the heavenly doctrine we love, and which will continue to exert its healthful influences till all shall enjoy its purifying hopes, and thus be saved from sin and its consequences by obeying the requirements of the Gospel."

Of the encouragements to hope for the increase of the faith he so much loved, again he says:

"But while we are obliged by the nature of our system of doctrine, and the present state of the religious world, to remain a distinct people, there are many considerations which afford us very great pleasure — a pleasure which is

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peculiar to the real believer in the salvation of the whole world by Jesus Christ.

"One of those considerations is, the tolerant spirit of our government. If a few zealous partisans could have had their wishes gratified, we should not only have been disfranchised, but, in all probability, by this time prohibited from holding a religious meeting. But, instead of the people being ready for such a state of things, these sectarian civilians have been told, in language which they will not soon forget, that '*all men are born free and equal*,' and may all enjoy their religious freedom in any way they deem proper, always regarding the rights of others, — and for this liberty we would be grateful to God, the giver of all good things.

"Another pleasure which the true Universalist enjoys, and which affords him not a little comfort, is, that while he is denied the fellowship of many who have embraced a partial faith in a partial Saviour, his faith embraces the ultimate salvation of a world; he looks on all men as the children of one Father, consequently as brethren, whose final home is heaven; and with a charity which never faileth, and a hope sure and steadfast, he views the grand purposes of Almighty God accomplished, and a sinful, ignorant world saved from sin, brought to the knowledge of the true character of God and the purposes of his grace, and thus made happy in the enjoyment of that exhaustless love which pervades the universe, and will at length subdue all mankind by assimilating them to the same spirit.

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"Another consideration which affords us much pleasure is the fact, which cannot long be overlooked by the most superficial observer, that in an exact ratio as the world has improved in knowledge and refinement, in proportion as the human intellect has expanded in relation to the subject of religious doctrine, partial systems have fallen into disrepute, and the benevolent system of God's impartial and efficient grace has received the countenance of many who have long been confined in a system far too limited for the growth, and expansion, and consequent enjoyment, of the mind."

In the latter part of August, and during the month of September, Mr. Moore was absent again, on a journey to Vermont and New Hampshire. During this time he attended the Vermont State Convention at Bethel, and the General Convention at Strafford, his native town. And just before his return home he assisted in the dedication services of a new meeting-house erected by the Universalists and Freewill Baptists in Strafford. He preached the second sermon on the day of the dedication. He was away from home on this visit six weeks.

Not long after this, there took place, in the town where he was settled, a spirited and somewhat notable theological discussion, between Rev. Milton P. Braman, pastor of the Congregationalist church in North Danvers, and Rev. Thomas Whittemore, of Cambridgeport, editor of the *Trumpet and Universalist Magazine*, published at Boston. The talk preliminary to this formal debate had been going on for some little time through the *Trumpet*

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and *Boston Recorder*. Mr. Braman — probably deeming it his duty, in view of the somewhat wide-spread manifestations of Universalism in Danvers — had been pleased to notice it publicly, in denunciations not of the most charitable kind. This called out some plain strictures upon his course through the *Trumpet*. The editor of that paper solicited Mr. Braman to give his arguments against Universalism to the public; but he refused to do so. If he preferred not to publish his discourse against Universalism in the *Trumpet*, the editor of that paper offered to publish it in a pamphlet form, without any expense to the author. In regard to an oral discussion, which had been mentioned, Mr. Whittemore expressed his readiness thus to meet the chief theological question between the two persons, and engaged to be with Mr. Braman in any meeting-house in the town where he lived, and discuss the question whether the doctrine of endless misery is revealed in the holy Scriptures.

Mr. Braman replied in a somewhat contemptuous tone, and accepted the proposal for a discussion, desiring to have two questions for consideration: 1st, as to future punishment; and, 2d, as to its duration. To this Mr. Whittemore objected, preferring to have but one question, that which he had already proposed, namely, *Is the doctrine of endless misery revealed in the Scriptures?* Mr. Whittemore's proposals were, that three moderators be appointed, and that the discussion continue until broken off by mutual consent. To this Mr. Braman consented, leaving it to Mr. Whittemore to appoint the day

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and hour of the meeting. The time finally agreed upon was Wednesday, November 6th, at nine o'clock A. M.

The meeting-house where the discussion was to be held was about eighteen miles from Boston; and it was early and well filled on that day with people from many churches and many homes, representing, in ministry and laity, some of the most earnest "Orthodoxy" and "Universalism" in that section of the state. It was a good day for one of the contending parties, as the result of the discussion showed. The moderators chosen were, Rev. A. W. McClure, of Malden; Rev. Sebastian Streeter, of Boston; these two gentlemen making choice of a third, Rev. E. T Taylor, the seamen's minister of Boston. The rules of the debate were, in substance, as follows: The question for discussion shall be, *Is the doctrine of endless misery revealed in the holy Scriptures?* The discussion shall commence at nine o'clock in the morning, and continue until twelve; to be resumed at two, and continue until five. The discussion is to be commenced by Mr. Braman, and the speakers are to follow each other alternately. The parties shall observe the rules of fair and honorable debate.

"After prayer by Mr. Taylor, the discussion was opened by Mr. Braman. He spoke of the manner in which the discussion originated, and proceeded to establish, in a way most satisfactory to himself, 1st, the doctrine of punishment in the future state; and, 2d, the endless duration of that punishment. To prove the doctrine of future punishment, he relied principally

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on the 73d psalm, and on Matthew 11: 22, — 'It shall be more tolerable for Tyre and Sidon at the day of judgment than for you;' and also on John 12: 48, — 'He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him at the last day.' To prove the endless duration of punishment, he cited the parable of the rich man and Lazarus, Luke 16: 19—31; the passage in 2d Thess. 1: 7—9; and the parable of the sheep and goats, Matt. 25: 31—46. In his replies, Mr. Whittemore endeavored to show that these passages of Scripture had no just reference to the subject to which Mr. Braman applied them; that they were not originally intended to have such a reference; and the true meaning of the passages was given, so far as time would allow, and so far as it was necessary to show that they afford no support to the doctrine of interminable woe. In addition to this, it was shown, by a great variety of testimony, that the sacred writers taught explicitly the doctrine of the ultimate salvation of all men. If this doctrine is revealed in the Scriptures, that of endless misery cannot be. No small share of Mr. Braman's time was occupied in endeavoring to resist the force of this testimony." *

The defender of the theology of the old "standing order" of New England, although a gentleman of excellent literary attainments, did not seem to be well at home

* *Trumpet* of Nov. 16, 1833.

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on this occasion. He had met an advocate of Universalism who had given that doctrine much more attention than he; and who better understood, not only the principal Scripture arguments by which it was sustained, but the admissions of opponents in its favor. Although for the most part courteous in the debate, Mr. Braman once had the misfortune to allude, in not the happiest manner, to the bodily form of his antagonist, thereby raising a laugh; for which misdemeanor he was seriously reproved by Mr. Whittemore, who reminded him that since he (Mr. Braman) came there to establish a doctrine which, if true, should cause sorrow rather than laughter, such joking and merriment were exceedingly out of place. So meagre were some of the replies of Mr. Braman, towards the last of the discussion, to the arguments of his companion in debate, that the latter had little else to do than to preach, with all earnestness and freedom, to the large assembly, that Gospel which declares that "God was in Christ, reconciling the world unto himself."

The services of the day were closed with prayer by Rev. Mr. Taylor. Two reports of the discussion were issued in pamphlet form: one by the friends of Mr. Braman, — a very small and imperfect work; the other by Mr. Whittemore, which did far better justice to the arguments on both sides of the important question considered. The day was one long to be remembered by those who listened to this conflict of opinions. Among that number was Mr. Moore. It was to him, as to many of his ministering brethren, and others of the same faith,

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an occasion of gladness. He thus speaks of it in a letter of November 8th :

"Last Wednesday I had the pleasure of attending the discussion at North Danvers, on the question whether 'the Scriptures reveal the doctrine of endless misery,' between Mr. Whittemore and Mr. Braman. The latter gentleman is considered one of the ablest opponents of our faith in Essex County. But brother Whittemore was perfectly 'at home,' and the performance, I think, must be regarded, by all candid people who heard it, as a complete triumph of the glorious doctrine of Universalism. A multitude of all parties came out to hear. Mr. Whittemore, besides answering the scriptural and other arguments of his opponent, had ample time to preach Universalism; which time he improved to great advantage. Each speaker spoke six times, thirty minutes at a time. One thing gave me great pleasure, and that was, to see so many 'orthodox' clergymen, laymen, and sisters, who had the privilege of hearing so much truth proclaimed; who, probably, were almost entirely ignorant of our doctrine. The discussion must be the means of doing much good. You will hear more about it."

The session of the Boston Association, for this year, was held in November, in Gloucester. Mr. Moore attended it, and made the ordaining prayer at the setting apart to the Gospel ministry Rev. R. S. Pope. This meeting was one of great interest. It was in the place where the first Universalist society in the United States was formed; where Rev. John Murray was ordained a

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preacher of the everlasting Gospel; and where his home was for many years, until his removal to Boston.

As the year was closing, he mentions, in a letter to a friend, the state of affairs in his parish, and his fondness for preaching his faith. "Our society is in as prosperous a condition as could be expected, and I continue to preach in my homely way; and my friends say I sometimes give them a very good sermon. You know I could never preach anything but undisguised Universalism. I was born a Universalist, I should be glad to live one, and I hope in God I shall die one. While I live, I am determined to say as much as I can, with propriety, in favor of our glorious faith; for I know that it is the power of God unto salvation to all who believe. The late discussion in this town must have had a good effect. Truth never loses by candid examination."

At the close of this year of his life, his reflections are recorded. They seem like the out-spoken thoughts of the inner man. "On a view of the year now closing, I find something for which to condemn myself, — a lack of gratitude to the Author of all good for the prosperous circumstances which have attended us; health, plenty, yea, countless blessings. May they be continued! But I have not been sufficiently studious during the past year, nor sufficiently charitable towards my religious opponents, nor sufficiently zealous in the propagation of what I conceive to be the truth of the Gospel. May God enable me to make improvement!"

His lecture on the first Sabbath evening of the new

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year was from Micah 4 : 5. The object of it was to show that, on the supposition that the doctrine of endless punishment be true, Universalism, practically speaking, is the *safest here* for men, inasmuch as it naturally produces the best works, — its teaching and practice being love to God and love to man. In the month of February he visited Vermont and New Hampshire again. He attended an educational meeting at Norwich; the installation of Rev. Jehiel Smith at Strafford, Vt.; and preached one Sabbath at Lebanon, and one at Hanover, N. H.

We believe it was about this time that a somewhat signal reproof was given by Mr. Moore, in a very quiet way, to religious effrontery and partisan zeal. A story had been circulated in some of the religious journals of the day, that a clergyman in Pennsylvania had silenced a Universalist minister, by rising in meeting and asking him to read the verse next after his text. The text of the Universalist was Mark 16 : 15, — "Go ye into all the world, and preach the Gospel to every creature." The verse following, which he was asked to read, is, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The source of the story was sought, and the Universalist clergyman was found to be Rev. Jacob Myers, of Petersburg, Va. It was ascertained, by strict inquiry, that the Universalist clergyman was willing, not only to read the verse, but to preach from it; which last-named privilege was not granted. All the places in which he might have preached were

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closed against him. Some time afterwards, however, he went to the place where it was said he was silenced (Lebanon, Pa.), and preached from the proposed passage to a large and attentive audience.

The original story was in circulation for some time, — among many, too, who, perhaps, were never informed of the sequel of it. It came to Danvers during Mr. Moore's ministry there. Rev. Mr. Porter, of Gloucester, while preaching in Danvers, related the first version of the story, and insisted very soberly that the Universalist was overthrown, by being requested to read the next verse. Mr. Moore, who happened to be present at the time, after hearing the story related, arose, in his calm and dignified manner, and very courteously requested Mr. Porter to read the *next* verse, "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; and they shall lay hands on the sick, and they shall recover." Mr. Porter — evidently in a worse position than the Universalist minister of whom he had spoken — declined a compliance with the request. His frustration, moreover, spoiled the effect of the story.

The quiet humor in which our brother was wont to indulge would now and then manifest itself under the little trials to which human flesh and spirit must often submit. In a passage in his journal, where he notes the visitation of that scourge of all its victims, the toothache, we find this vein of the imaginative and philosophical:

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"Ill to-night; teeth-ache and head-ache continually! ——— Sleep, 'tired nature's sweet restorer,' was not permitted to afford me her aid except at short intervals during the night. Severe Pain, a visitor with which Sleep is seldom inclined to associate, prevented Sleep from remaining with me but a few moments at a time. I could seem to see the kind though timid dame, in the distance, willing to afford me her soothing balm, as soon as I would dismiss her mortal enemy, Pain. I did often say to Pain, 'Begone! This is a late hour, and I wish to enjoy a quiet interview with my kind friend Sleep.' And then Pain would promise to leave, and begin to make signs of going; but still lingered, like one who had no particular abiding-place, but must be somewhere. And when I would attempt to drive the unwelcome guest from me, she would affect to reason with me, saying, 'How is this? I seldom call at your door, or venture to speak to you; and it is now a long time since I have prevented your enjoyment of the company of your old friend Sleep. Besides, I must be somewhere; and wherever I go, that timid Sleep avoids my company as much as now.' Finally, Pain concluded her defence with what she deemed an unanswerable fact, that she was empowered and entitled by the great law of nature to visit at her pleasure all who live, and that she should continue to enjoy this freedom, the remonstrances of Sleep, or any of her friends, to the contrary notwithstanding. I then tried to persuade Sleep to tarry through the night with me, as usual, promising to devote my whole attention to

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her, and leave Pain to her own reflections. But all to no purpose. Then, I said, 'Is there no relief?' 'Assuredly,' answered Necessity, a shrewd old mother, whose presence I had not before noticed. 'Turn all this to your account, and so make yourself happy. Let Sleep remain away, if she will. Depend on what I say: whenever you can persuade Pain to leave you (for driven she will not be), Sleep will come as usual, and her kindness will be sweeter for the absence! It is for the best that these children of nature should occupy different apartments in their father's house. They themselves have been so long accustomed to oppose each other (apparently), that they will not make much disturbance if the other members of the family are willing they should live as they choose.' And this seemed to settle the point. Thus passed the night."

One of the trials somehow unavoidably making up the sum of the pastor's life is that arising from the sensitiveness of certain parishioners in view of what they deem the negligence of the minister to call upon them. This, it is true, may sometimes be the fault of the minister. It is equally true, also, that in many instances the cause of complaint lies with the complainant himself. He does not consider, as he ought, the many calls and interruptions occurring in a pastor's life; nor the fact that it might be quite as easy for him to make the pastor a friendly call, and exchange thoughts with him on ministerial duties, as to cherish hardness against one who, if he have the soul of a true minister, would by no means be guilty of slighting the

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least of the little ones of his flock. As an instance of the sensitiveness to which we allude, we take a passage or two from the private journal of our brother. "Just heard of one who has left our meeting for another because —— the minister has not called as often as he would like to see him. How deeply such a one must love the Christian cause! How strange are some parts of this ministerial life! Is not the minister too often a slave to the mere whims of the people? He must not call on one family more than on another; he must write good sermons, visit the parish weekly, attend to all the sick, and to the funerals, and his own company, and the wants of his family; become all things to all men, in this sense; be everywhere, say everything, do everything wanted of him: and then, if he can please all, he will escape the censure of the people! But there is no doing this, and it is therefore in vain to try it. There are some, too, who will not be suited. Let such, I say, find fault, if they must. I shall do as nearly right as I can, and rest there." A conclusion to which the minister is often obliged to come; and where, if he shall come in the spirit of a Christian, he *will find rest.*

In the early autumn of this year, Mr. Moore journeyed again into Vermont and New Hampshire. He attended the State Convention at Barre, Vt.; preached one Sabbath at Strafford, one at Norwich, and one at Thetford, Vt.; one at Hanover, and one at Lebanon, N. H. His old friends in the latter place claimed the fulfilment of a promise he made them to return and settle there. He

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was embarrassed by such solicitations, situated as he was so very pleasantly with his present charge. And yet he is inclined to the decision that, if he would maintain consistency, he must fulfil the promise if the Lebanon friends persist in demanding it.

After his return to Danvers, he took occasion to ask of the society in Lebanon a relinquishment of their claims upon him. But they were not thus inclined. Their minister, who succeeded Mr. Moore (Rev. Mr. Knapp), had left them; they had the same hearts and hands as ever for their former pastor; the field of ministerial labor was quite as ample as before for him; and he had, ever since he left them, signified his willingness to return. He had not, indeed, fully reckoned upon the attachments sure to be formed in his new location; and so this hard strife in spirit came. But the decision was made: and Lebanon was to have her minister again.

The Boston Association was held in Acton, in November. Mr. Moore attended it. At the time of this meeting the wife of the minister of the society (Mrs. Wright) was very low in consumption. She was sustained in these, her last earthly hours, by the faith of the Gospel. She had been educated in a faith which limits the grace of God to a portion of the human race; but in after years she had obtained ampler views of the divine paternity and sovereignty; had found these views the source of a new spiritual life to her; and now, as heart and flesh failed, she was enabled to rejoice in the inward strength which they imparted. During the session of

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the Association she caused it to be mentioned to the assembled congregation that her faith and hope were strong and unwavering. In former years her kind mother had expressed fears that her doctrine might not sustain her in the dying hour. It was one of the last-expressed wishes of the daughter that this parent might be present to witness at this time her trust in the infinite Father. Mr. Moore mentions in his journal a very rich spiritual interview which it was his privilege to enjoy with the dying believer.

On the 25th of December, the ministering brother who succeeded Mr. Moore at Lebanon, and had now left that place, was installed as pastor over the Universalist society at Danvers New Mills. The Right Hand of Fellowship was given by Mr. Moore, on the occasion.

The valedictory discourse to his people in Danvers was delivered by Mr. Moore on the last Sabbath in December. It was a regretful parting on both sides. "But for his promise to return to Lebanon," writes one of his Danvers parishioners, "he might have remained with us for years, if not for life; for we were united in him, and loved him. He was a man of peace; and his neighbors, though of opposite faith, could not help respecting him. The Congregationalist minister, quite a rigid man in the pulpit, was one of the kindest friends he had." This was Rev. George Cowles, who, with his companion, was lost on board the steamer "Home," some years afterwards. Says Rev. J. W. Putnam, now of Danversport: "There are few whose ministry will be remembered with a more

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lively interest in this town than that of Mr. Moore. Brief as the ministry was, his memory is cherished by all who survive him. 'Not a word to detract from the universal expression which accords to him the virtues of a true Christian man, have I ever heard."

We closed our account of his first ministry in Lebanon with a merited tribute to him, from one who received some of his strongest and best early religious impressions under that ministry; from one, too, who has himself since entered upon the great work of a preacher of the everlasting word. We have another testimony, in reference to his ministry in Danvers, from one who has been for years past a faithful pastor in our churches.*

"It is now twenty-three years since I first saw and heard our departed brother Moore. At that time (during his ministry in Danvers) I was living with a family of professed Universalists, in an adjoining town. The wife and mother — one of earth's saints — had been suddenly called to her final home, and Mr. Moore was engaged to officiate at her funeral. I was then a boy of fourteen; but my religious prejudices were somewhat strong, for I had been faithfully nurtured in the 'evangelical' doctrines of salvation, — Westminster catechism and all, — and the name Universalist, so far as I had been made acquainted with it, had been held up as an indication of evil; and I would often query with myself how a family thus believing could show toward me, a homeless and houseless stranger, so much forbearance

* Rev. C. H. Webster, of Lewiston Falls, Me.

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and kindness; and the contrast was frequently drawn between myself and other boys, who lived with good, pious, and professedly religious families, of another faith; for, while they were so treated as to be made uneasy, because uncomfortable, in their homes, I was rendered contented and happy.

"It was not, therefore, with indifference that I learned the intent of the husband, son, and daughters, to have a Universalist minister attend the funeral. To me it was something strange; and so strange that I could not keep the secret, but communicated it to the boys of the neighborhood.

"The hour of service came; the large old-fashioned farm-house sitting-room was filled with the mourning family and friends, including the hired boy. A movement indicated that the minister had come. Soon a noble-looking man stood in the midst of us. My seat was very near and immediately in front of the minister; and my eyes were at once intently fixed upon him, for he seemed to my young heart a perfect embodiment of goodness and sympathy. Only the spirit of his remarks are remembered; but such was their effect, that since then death has had no terror for me. He then prayed; and so deep was my interest, so great my veneration and love for the man, so holy to me were his words, that the very language of the first sentence of his prayer has ever since been fresh in my memory. The services closed, and Mr. Moore returned home. I had seen and heard the Universalist minister, and not in vain; for

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the expression of his countenance was mirrored upon my heart, his words seemed still to echo in my ear, and the man, and what he said, were made the frequent themes of conversation with others.

"Such were my first impressions; nor were they fleeting; for frequently, in the long, dreary night-watches upon the stormy deep, did I think of that minister; and so great was my desire to hear him preach, though by no means entertaining a favorable opinion of his doctrine, that, when an opportunity occurred, I walked eight miles to hear him; but, somehow or other, I found myself in the other parish, at Danvers, and Rev. Thomas Whittemore in the pulpit. That was my first attendance upon Universalist preaching.

"Twelve years afterwards, he took me by the hand, listened to my story, and, with the old look of love and goodness melting from his eye, said, 'Brother Webster, *I remember the steadfast gaze of that boy;* and I welcome you to the work of the ministry!' Since then, whenever it was my lot to meet with him, it seemed as though he greeted me with peculiar interest; and certain it is, that among my brethren, all of whom have shown me great kindness and many favors which will be ever gratefully remembered, *his* was the smile that warmed widest and deepest. O, that my days might be like his, and my labors as fruitful of good!"

Blessed are such memories; and blessed are those who have caused them in their heavenly ministries of grace and peace with men!

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CHAPTER V.

SECOND MINISTRY IN LEBANON.

AND now we find the minister back again in his northern home, in the midst of friends who receive him with many welcomes, and from whom it seemed that he and his family had been parted for a few days only. His ministerial labors are principally confined to Lebanon and Hanover; although he has many calls for his services elsewhere, which he answers, as he has opportunity, from time to time. His private journal for the years of his second ministry in Lebanon being lost, we are unable to present so direct and methodical a memoir for this time as is desirable; and must be content to obtain here and there, as we can, glimpses of the man and his surroundings, as these may be found through his correspondence and other sources. In a letter from Lebanon, published in the *Trumpet* of February 14, 1835, he thus writes of the friends he had just left in Massachusetts, and of the prospects before him in the old ministerial field which he has come to occupy again:

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"BR. WHITTEMORE: In accordance with your request when we last enjoyed the pleasure of each other's company at your house, I now write you. We left Boston as we intended, on 'New Year's day,' and, after a cold and unpleasant ride, found ourselves in this place at two o'clock P. M. the next day, where we were received by our old and faithful friends with all that cordiality which is so characteristic of true *Universalists*. The warm expressions of fraternal regard which were tendered us, together with the exertions made to render us comfortable, soon caused us to forget the fatigue of our journey. In one week from the day we left you, we found ourselves pleasantly settled down in our 'own hired house,' surrounded with all the necessaries and most of the conveniences of life; in the enjoyment of health, both physically and morally; and, besides, we have what is the very essence of a good life, namely, unshaken confidence in the truth of the glorious doctrine of Universalism, and this is dearer to our hearts than all the world beside. I have preached in this town, and at Hanover, where you know I am engaged one third of the time. Our meetings are well attended at both places, by those who are already established in the doctrine we preach, or who have inquiring minds.

"My field of labor is greatly extended, and of course my duties are more arduous than when I was in Massachusetts; and, besides, I am deprived of many privileges I there enjoyed. But, as an offset, I shall probably do much more in the dissemination of the truths of the

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Gospel, and thus be more useful in the cause in which we are mutually engaged than I was at Danvers. I regretted extremely that I felt myself bound, by every principle which renders the ministerial character what it should be in point of integrity, to leave that pleasant part of our Master's vineyard; for my personal ease, my pecuniary interest, and my future prospects, all combined to hold me there. And, besides these inducements, we had formed many very intimate and agreeable connections, both in our society and out of it, with the clergy and laity of our own and other denominations; and the only unpleasant feelings that ever existed between myself or family and the society to which I ministered were caused by the separation; a separation which was equally unwelcome to both parties, and which was caused by what may have been deemed imprudent in me,—in leaving a pledge here that I would return, if circumstances should require it. My sense of duty to my own character, to my conscience, and to the cause which I espoused because I loved it more than wealth or ease, induced me to make the sacrifice. And I beg leave, through the columns of your paper, again to express to the society we have recently left, our kind regards for all their attention, which we so liberally shared, both in public and private, during our pleasant stay with them. Our prayer is, that they may soon find a 'pastor who shall feed them with knowledge and with understanding,' and in whose society they may be happy. You will also permit me to say to our ministering brethren in your vicinity, with whom I had the

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happiness of associating, that I feel greatly indebted to them for the countenance they gave me. The cordiality with which they received me into their families and their pulpits will long be remembered. Brethren, may the spirit of grace, and truth, and love, still bind us together in 'the work of the Lord.'"

During the summer months of this year, the society in Lebanon remodelled their house of worship. Mr. Moore speaks of it in a letter to his friend, Rev. Mr. Willis, of Salem. "Our cause is in a more prosperous condition in this town and vicinity than at any former period. Our friends here are now engaged in transforming our old church. They will have, in a few weeks, a very convenient meeting-room in the upper story, finished in a neat style, in slips elevated from the centre. There will be sixty-eight, or more, large slips, besides a large orchestra in front of the desk, so situated that the choir when singing will face the audience, and when seated the speaker. The basement story will be occupied for town and other purposes." This alteration was completed in August, when the house was reöpened for religious worship by dedicatory services.

It was in the winter and spring of 1835 that the religious excitement caused by the preaching of Rev. Jedediah Burchard took place in some of the principal towns in Vermont, and a few places in New Hampshire. Mr. B. was one of the most extravagant of "revivalists;" of fluent, bold and strange speech, and manifesting at times no ordinary power of eloquence. Whatever he was pleased

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to deem heresy was handled by him without mercy, and the one who held it not unfrequently consigned to eternal perdition. It was surprising to many then, it is surprising to many more now, that such a man should have been permitted to make such moral havoc in the churches; ministers, deacons, church-leaders, and church-members, occupying highest social positions, all yielding their places to him, and encouraging, by positive advice or silent acquiescence, obedience to his dictation. Hanover, among other places, was visited by this itinerant, and the institution of learning there made in some measure subject to his ministries; its immediate directors, and not a few of its students, giving countenance to his doings. Upon Universalists, Unitarians, and sometimes upon other sects, he was unqualifiedly severe. Mr. Moore took occasion to hear him,—enough, at least, to realize something of the truth of the almost incredible reports which had reached him of the speech and conduct of the man. In writing to a friend, he declares him "the most blasphemous person he ever heard in the person of a professed minister of Jesus. I have heard him once; that is all. I would not degrade myself so much as to go a single rod to hear him again. His performances are too outrageous to be countenanced by any one having a true regard for Christianity. And yet there are grave clergymen who will sit and smile at his strange sayings, and even laugh to hear him consign to 'eternal hell' *all*, without exception, who do not believe in the Trinity. He is doing us no harm, otherwise than he is bringing a reproach upon Christianity."

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This special reign of religious fanaticism was not countenanced by many of "orthodox" Congregational ministers and churches in New England. There were some very decided and strong voices against the proceedings of this new and strange spiritual guide. Among these we may cite the language of a writer in the *Literary and Theological Review*, as one of the most expressive of any which appeared at that time.

"It is no new thing in our world for buffoonery to creep within the railings of the altar, and play his antic tricks in the robe of religion. The matter of astonishment is, that the names of some whom we have been accustomed to respect should be found on the back of the note of which Mr. Burchard is signer and respondee. Thousands have been ruined by having their names on bad paper."

Again, in reference to colleges:

"In general, with respect to our smaller colleges, a popular preacher may shake them to their foundation. If Peter the Hermit should arise from the dead, he would send them on a crusade. The recent history of our country has afforded but too many examples of superstition, which has been defined as that in which *wise men follow fools.* We write this in sorrow, not in anger. In view of the mournful farcical scenes which have been enacted, our pity suppresses our indignation."

And again: "Nothing is more certain, in religion, than that the *excessive* kills the *true;* just as the tree that luxuriates in leaves and branches seldom bears fruit.

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Where men see such fair appearances fail, they lose their confidence in all pretensions to piety. A general distrust seizes the public mind. The zealot becomes a hypocrite. The revival ends in spurious excitement, and, for a moment's triumph, the long season of reverse and reäction comes. To use a comparison taken from King Pyrrhus, we gain the battle, and are ruined in the war."

The judgment herein rendered is in agreement with that view of the measures of "The Revivalist" taken by our clear-sighted minister of Lebanon. He regarded such extravagances as perversions of the right ways of the Lord. It was his high privilege to hold and advocate a religion which gave no countenance to such deceitful workings of human passions; that aimed to convert men, not to a deity of repulsive and hateful character, by extravagant appeals to the fear that hath torment, but by the instructions of reason, and the Revealed Word, to that God who is love; to that humanity which this love would make one; to that heavenliness which ministers to the wants and afflictions of our nature, and keeps itself unspotted from the world.

Since his profession of faith in Christianity, Mr. Moore, had always taken a deep interest in Christian ordinances, such as he believed to be profitable, and of essential aid in the spiritual growth of believers. He always regarded the ordinances as aids, not hindrances, to the Christian life. Some of them had been made impediments in the way of many, by the erroneous opinions held and taught in connection with them. Many had

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been kept away from them through fear of encountering undue responsibilities which had been attached to them, and too many also from a low estimate of their utility. Our brother took a more reasonable and scriptural view of them. Ordinances to him were positive aids in the formation of Christian character, and in the perfecting of Christian life. He thus regarded the institution of the Lord's Supper; and always took a special interest in its observance, wherever he was called to minister to the spiritual wants of the people.

It was in May, 1835 (we well remember it), that a meeting, previously agreed upon, was held at his house, in Lebanon, to take into consideration the subject of church organization and the Lord's Supper. The meeting consisted of ministers and laymen, and was well attended. The discussion of subjects coming before it was characterized by frankness, candor, and harmony. In a report of the conference, Mr. Moore says:

"We had the happiness to learn that there was a nearer agreement upon disputable questions than was anticipated; and, after suitable deliberation, the slight shades of difference of opinion were dissipated, and we were of one *mind*, as well as of one *heart*, in regard to a subject concerning which sincere Christians may entertain different views, namely, the organization of churches for mutual edification, and the celebration of the Lord's Supper. The members of the conference were unanimously of the opinion of many of our lay-brethren, that the too common practice of forming churches *independent* of

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the societies to which they belong, and of requiring the members thereof to subscribe to *sectarian* 'creeds,' and to take upon themselves certain 'covenants,' which seem to imply that they consider themselves much better and holier than their brethren and sisters are, 'who do not join the church' (as the saying is), is unscriptural and unreasonable, and by no means calculated to answer the valuable purposes for which the Christian ordinances were designed."

The report concludes: "To obviate these difficulties, and others which might be named, the brethren composing the conference agreed upon the subsequent 'form of sound words,' drawn up by Br. John Moore, as the basis upon which to *recommend* the organization of churches in this region, in which the ordinances of our holy religion may be observed agreeably to apostolic usage, and, as we hope, not create any divisions or excite any unpleasant feelings among the worthy members of Universalist societies, namely:

"'We, the undersigned, believing our individual and mutual edification and growth in grace may be improved, the apostolic examples observed, and the cause of truth and happiness promoted, by the organization of a church *in connection* with the —— Universalist Society of ———, do hereby enter into such connection, and adopt the *New Testament* as the rule of our faith and practice. We will, therefore, invite to our communion all Christians, and receive into our fellowship any person desirous of leading a Christian life."

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Such was the result of that friendly conference. Whatever may be thought of "the form of words" recommended as the result of that day's deliberation, it would be edifying to all the churches, could they enter upon the observance of any of the ordinances in a spirit akin to that which pervaded this social interview. We feel, at this hour, as we write of it, that it was good for us that we were there. Among that number in conference, none took greater pleasure in the object of the meeting than he who had opened for it his ever-welcomed home.

Among the letters of the minister during these days, there is one written to his son, who was then a student at Norwich, Vt. It is so full of a parent's anxiety and tenderness, and yet so simply and quietly spoken, that we cannot resist the inclination to give it a place here. We commend it to the youthful reader who may take an interest in this narration. It is the earnest word of a true guardian spirit, who would have the young man saved from a false life, from the corruptions of the world, and established in truth and purity.

"DEAR SON: While employed in the garden to-day, I have been thinking of you. I have never given you much urgent counsel relative to your conduct, — not because I have been indifferent to the subject, but because you have generally been with us, and have uniformly conducted with propriety. But, as you are now somewhat by yourself, and as you are in that stage of life when the allurements of vice are most powerful, you will per-

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mit me, in the spirit of paternal love, to suggest a few things for your good.

"And, first, it will give me pleasure to know that you spend your Sundays either at church or in your room. I am not averse to your walking out either morning or evening; but do not be seen in the fields or streets in time of public service. Pay a reasonable deference to the day. Honor yourself and your father's calling by so doing. Let not the day pass without reading some portion of the New Testament.

"Do not engage in any business which you would be unwilling the world should know. Let your own sense of right and love of virtue govern your actions.

"Never descend to low and vulgar conversation. Avoid profanity, and the company of those who practise it. I know not that you ever permit yourself this ungentlemanly indulgence. It will be a joy to me to know that you do not.

"Be honest in all things. In your deportment be cheerful, and yet reserved.

"I write this, as I have said, not because of any impropriety in your conduct, but because 'an ounce of prevention is worth a pound of cure.'

"If we are so highly gratified in knowing that you sustain such a character as we believe you now possess, should you make new acquirements by a strict observance of the principles of the Gospel, it will add greatly to our happiness, and amply reward us for all our care and

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anxiety for you. Remember that the world will expect of you according to the advantages you have enjoyed."

In June, 1836, Mr. Moore entered into copartnership with Rev. B. H. Fuller, in editing and publishing the *Universalist Watchman* at Lebanon, to which place the publication office of the paper had been removed from Woodstock, Vt. This arrangement, however, did not long continue. Mr. Moore sold out his pecuniary interest in the paper, and it was taken to Montpelier, Vt., where it has ever since been published. It is now the *Repository*, edited by Rev. Eli Ballou. Mr. Moore continued as associate editor of the paper for some time after its removal from Lebanon.

On the 23d of November Rev. J. G. Adams was installed as pastor of the Universalist society in Claremont, N. H. Mr. Moore preached the sermon and offered the installing prayer on the occasion. The other services were conducted by Rev. A. L. Balch, Rev. Warren Skinner, Rev. W. S. Ballou, and Rev. D. Ackley.

In the *Watchman* for December 3d of this year he speaks of a new society which he thought might be useful, the constitution of which he had seen, and which he deemed worthy of attention and approval. "The constitution," he says, "is very liberal, giving all persons of both sexes admission. The object of the society is, 'while seeing others' faults, to know and correct our own.' It is called 'The Self-Examination Society.' No officers are to be elected; no money raised; no public

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meetings held; but 'every member shall meet himself alone once every day, and listen to the lectures of his own conscience. Things are to be called by their right names; no aristocratic spirit is to be tolerated; moral worth is to be the basis of good society, and none are to be disrespected on account of any useful occupation.' We think it one of the best of proposals we have seen, and have concluded to join."

It was some time in this year that a circumstance took place which was afterwards related in a religious periodical, and which, for its true appeal to all paternal hearts, is worthy of record here.

"I attended the funeral services of a child, which were performed by a Methodist minister. The child was an only son, beautiful and promising,—at least, so in the estimation of its parents and their two remaining daughters, who were about entering their teens, all of whom were highly delighted with the name and company of a son and brother. But, in an hour when they least expected it, sickness and death came, and the angel of God removed the spirit to its divine Author, and all that was left them was the beautiful and lovely form, — rendered more beautiful by the work of the destroyer, and the fact that they could gaze with melancholy pleasure on it but a few hours more.

"The parents were Methodists, and of course were not, by their creed, denied the full and blessed consolation of regarding their lovely boy as in the arms of the blessed Saviour of the world, whose words of love to

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children now came home to their hearts with a meaning, and beauty, and glory, which they had never realized before, and of which the minister made a good use in his discourse. It was with no little satisfaction that I perceived that mourning group hanging upon the words of comfort as they fell from the lips of their spiritual teacher, while he led them to the fountain of 'everlasting consolation and good hope through grace,' in regard to the condition of the dear departed one. For, according to their faith, and the doctrine then declared by the preacher, — who, so far as the condition of the departed child was concerned, was indeed a 'minister of peace,' — no doubts were by them entertained of the happy destiny of the loved one, as it had died before it had passed 'the line of accountability,' and would, therefore, be saved by the grace of God; or, in the language of the preacher, 'by the atoning merit of the blood of Christ.'

"But, while listening to those remarks which were so consoling to the bereaved spirit in reference to the departed one, my mind would dwell on the creed of that minister, and those parents, in regard to their living children. Would that same Father in heaven who had given them life, and that Saviour who had blessed children, continue to be merciful and gracious to those who are permitted to 'pass the line of accountability'? Or does the grace of God abandon such to their own ways, while it secures the happy destiny of all who die this side of that line? There were two daughters, both of whom were accountable, neither of whom had 'experi-

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enced a saving change of heart,'—both exposed to death; and if they should die as they were, would their destiny be a happy or a miserable one? These were questions which forced themselves upon my mind, and which, in the light of the creed of those parents, must have startled them. But, happily for them there, they did not remember the danger in which their creed placed their living children; they were happy in contemplating the safety and happiness of the departed. I had no desire to divert their minds from that holy trust they seemed to repose in God, under the melancholy providence which they were called to experience. And yet I was desirous of having those, and all parents, brought to enjoy the same hope and trust in God, in regard to the destiny of *all* their children, as in respect to those who die in infancy.

"The present view of the subject of the destiny of children is a vast improvement on the past, when it was held and taught that many who died, even in infancy, would be doomed to endless suffering. There may be a few who still hold on to that most horrid dogma; and a larger class, probably, who regard baptized infants only as safe from the pains of endless misery; but nearly all Christendom hope for the 'salvation of all infants,' while many fear in regard to the future welfare of those who, having 'passed the line of accountability,' die out of the pale of the visible church.

"According to this view, where is the parent that can desire that children should survive that period? And is it so, that God has suspended the eternal weal or woe of

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his children on 'life's feeble strings'? Does he take some to himself before that period, lest, if allowed to live longer, they might be lost? And does he spare others, that they MAY run the infinite risk? Does he know, when he spares the life of a child beyond that point of time, that it will be lost? If so, is it a mercy to the child to be thus spared? These are a few of the many queries and thoughts which present themselves to the mind as it dwells on the destiny of our race. And those parents whose religious creed tells them that all who die in infancy are sure of a happy endless life, and that all who survive that period are in imminent danger of endless suffering, can hardly be expected to thank God for sparing the lives of their offspring till they grow to maturity. Do such parents ever realize at what a tremendous risk human life is prolonged? Do they enjoy the society of their children, when reflecting upon that endless hell which their faith tells them those children are every moment in danger of being doomed to endure? No, they cannot. And all that keeps such believers from constant anguish of spirit, in view of such danger, is the fact that they *do not believe* that themselves, or any of their dear friends, will be thus doomed. This hope for *their* friends saves them from despair. It is happy for the world that it is so; that all have enough of hope in the mercy of God for themselves and their friends, to save them from the legitimate influence of full faith in any of the creeds of partialism. But that strange selfishness and Phariseeism which are evinced by many pro-

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fessors of the benevolent religion of Christ, and which deny to others the grace of God on which they must depend, are a disgrace to the Christian name and profession, and should be rebuked by all who can speak a word or wield a pen in favor of the truth as it is in Christ Jesus our Lord.

"Let parents all learn that God is indeed the FATHER, the UNIVERSAL FATHER, and they will trust and obey him with their whole hearts. The sentiment, thus taught, will favorably affect their whole household."

In June, 1837, the New Hampshire Convention of Universalists held its annual session at Lebanon. It was one of the most agreeable and profitable meetings the fraternity had ever enjoyed in the state. Five discourses were preached. A conference meeting was held on Wednesday evening, and the celebration of the Lord's Supper attended to on Thursday. The sermons and exhortations were soundly doctrinal and practical, and the services all deeply devotional. The only regret manifested was, that the meeting closed so soon. The words of the Psalm were then and there in all their force appreciated, "Behold how good and how pleasant it is for brethren to dwell together in unity!" The closing addresses were by Rev. Russell Streeter, in which references were made to the discourses during the convention, in a manner which we have never since known equalled on a similar occasion by any speaker. His allusion to the youthful Hanscom, then giving evidence, in declining health, that his brief but faithful ministry on

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earth might soon end, was touching in the extreme. No dry eye was there, and no heart that was not full and overflowing. The circular was written by the beloved Hanscom. A part of it we would preserve in these pages:

"The business of our council was conducted in the utmost harmony and order. The rankling of envy, the voice of discord, and the spirit of angry disputation, found no abiding place in our midst; — for the Gospel was there, filling every heart with its holy and sanctifying influence. We met in peace, we dwelt together in unity, we parted in love. And the exercises of the sanctuary! We must speak of them; but what shall we say? It would require the pen of an angel to describe their lofty and devout character, and the rapturous joy which they inspired. The smiles of heaven's love rested upon us without measure. All nature seemed to bend in silent adoration without — while within the heart was made glad by the song of praise, the voice of prayer, and the message of salvation. The eager look, the moistened eye, and the gladdening smile, told that to every believer it was good to be there. The same sacred awe and filial reverence seemed to pervade the audience that must have thrilled the bosom of Elijah when the 'still small voice' whispered that God was present. The morning services of the last day were concluded with the celebration of the Lord's Supper; at which time from one to two hundred believers surrounded the table of the Redeemer, to commemorate his sufferings and death. It

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was a most hallowed scene. We hail this service as the dawn of a new era in the history of our cause. It is giving the sanction of one of our most popular bodies to a rite which every Christian must hold sacred; presenting as it does a standing proof of the divine authenticity of our holy religion. It will send abroad an impression among our wide-spread fraternity, which cannot but exert a highly salutary influence upon the cause of primitive Christianity. We most ardently hope that the example which our convention has presented, and the measures which it has taken upon this subject, may serve to call the attention of the brotherhood generally to those things which tend to promote the truth, to exalt man, and to glorify God."

To this meeting Mr. Moore gave the welcome of the spirit, and his kind and constant attention. His people, too, were equally solicitous with him for the comfort of those who attended it.

At the meeting of the Cheshire County Association, in Westmoreland, N. H., in September of the same year, Mr. Moore was present, and preached the concluding discourse to a large and attentive audience. The same month he attended the Connecticut River Association, at Newport. The new meeting-house erected by the Universalists in this place was dedicated on the morning of the first day of the association. Mr. Moore preached in the afternoon of the first day, and gave the closing address on the last day of the meeting. He was also present at the meeting of the Grafton Association, in Or-

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ford, N. H., on the first Wednesday in October of the same year.

During the year 1838 he is steadily and constantly engaged in the work which, above all others, is nearest his heart. In a letter to a friend he writes: "While I remain here, or anywhere this side heaven, I will try to be useful in my calling. I would not exchange my profession for an earthly throne. No! I love the Gospel; I love to preach it; and, above all, I love to see the people receive it in the love of it, and practise it accordingly." He is not discouraged because of the unpopularity of this *whole* Gospel which he has espoused; nor because of the greatness of the work before him. Believing that it is for "Paul to plant, and for Apollos to water, but that God giveth the increase," he has faith that this promised increase will appear to other eyes, if not to those who sow the seed; that "the little one shall become a thousand, the strong one a great nation;" that the leaven of truth by the mysterious heavenly power shall operate, until this whole humanity is leavened.

He was gratified this year by an accession to the ministry in his own place, — that of Mr. H. M. Nichols, who had for some time been a very popular teacher of the Lebanon Academy. Mr. N. was afterwards minister of the Universalist society in West Haverhill, Mass. He was ordained there in August, 1840, and was pastor of the society until the time of his death, which took place September 16, 1842. He was one of the truly worthy and beloved. His life verified the inscription

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afterwards placed by his friends upon his grave-stone, "He walked with God."

In the early part of this year, he records with deep sorrow, in his journal, the departure by death of two highly-esteemed friends* in advanced life, with whom he had been on terms of happiest fraternal intercourse for many years. He takes pleasure in the reflection that they were firm and devoted friends of that great truth which he so much prized, and in whose hopes for time and for eternity they had so often together rejoiced.

His ministry in Hanover had been productive of much religious inquiry, and of new accessions to the company of those there who believed in God as the loving Father of all men. Some members of other churches became avowed and happy advocates of Universalism. No word of complaint could be brought against them, only that their faith had become enlarged. The churches with which they were connected could not conscientiously prefer such charges against them as would justify excommunication; and in one instance it was proposed by the church that the converts to the new faith should by their own act formally withdraw from the fellowship of the brethren with whom they had hitherto been united in Christian covenant. This course called forth from Mr. Moore some very plain yet candid strictures, which were given to the public through one of our denominational journals.

* Hon. Elijah Miller, of Hanover, and Jabez Huntington, Esq., of Lebanon.

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On his birth-day completing his forty-first year, he remarks: "I am more and more confirmed in the opinion that 'it is not in man that walketh to direct his steps;' but that there is a mysterious hand that guides and imperceptibly controls all creatures and events in mercy. I would renewedly dedicate myself and all my powers to him."

Two deaths of near kindred, a mother and brother, took place within two weeks of each other, in the spring-time of this year. It was one of the hardest of trials for the son and brother to pass through these scenes, in his nearness to the sick, and his watchful care of them. But,

> —— "sustained and soothed
> By an unfaltering trust"

in one whose mercy and strength are adequate to the wants of all his creatures, the departed and surviving ones were blest. The preacher is led to pray that he may not be left in darkness through these scenes,— darkness such as a limited or weak faith brings upon the soul, — but that the cheering smiles of the Father may give him new life. And his prayer is answered.

His discourse on Fast-day of this year was a peculiar one. It was an extempore effort, his text being this extract from the governor's "proclamation:" "That we may obtain forgiveness of our sins, and a happy issue from all our afflictions." The ground of the discourse was, that sin is an infringement of any of God's laws;

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that the only way by which to obtain forgiveness is to cease to violate these laws; and that thus deliverance from afflictions will be effected. "Let the wicked forsake his ways, and the unrighteous man his deeds; and let them turn unto the Lord, who will have mercy, and to our God, for he will abundantly pardon." Affliction is the doom of transgressors—of individuals, communities, nations. While truth declares, "Great peace have they who love (obey) God's law, and nothing shall offend them," universal blessing shall come to man only through universal obedience.

In the beginning of this year we find him giving his epistolary congratulations to a young friend * who had gone out from the fold in Lebanon, and had now given indications that he himself was to become a shepherd of others, to lead them into the way of truth and righteousness. The letter of the pastor to his young friend is replete with judicious counsel and Christian love. "Strive to be a *good* and *useful* minister," he says, "and then you will be a great one."

As a sample of certain theological expositions to which the people within the limits of Mr. Moore's field of labor were often subject, he mentions one instance, that of a minister of the Methodist fraternity, at the funeral of a friend and neighbor, which Mr. Moore attended. The preacher's text was Luke 20: "They that shall be accounted worthy to obtain that world and the resurrection

* C. H. Fay.

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of the dead," etc. The preacher predicated the *worthiness* on works; then on faith; then on grace. And, in attempting to show that some were not and would not be found worthy, he said the law required all to love God supremely, and one another as themselves; that this law would not in the least abate its demands upon us. And then he said (truly) that Christ came to *fulfil* this law, and *would do it;* which, *in effect*, proves that *all* will love God supremely, and their neighbors as themselves; which state of mind, as the preacher had at first stated, constitutes the worthiness of which the text speaks. "So," said Mr. Moore, "he run on to the very rock of Universalism, which he seemed so very desirous of avoiding. If the doctrine of universal and effectual salvation by grace be *not* true, what will become of all the sects?"

Some time in May, he was called to Sharon, Vt., to attend the funeral of an aged lady there. At the close of the services, — held in the Congregationalist meeting-house, — while Mr. Moore was addressing the audience, he remarked that they were all the objects of God's love; that he knew no difference, as he loved all his works. The Congregationalist clergyman, being present, said, in a low voice, but loud enough to be heard by all, "*It is false!*" Mr. Moore gave no special attention to the remark, otherwise than to repeat in substance what he had previously said. Many of his own people were deeply mortified at the inconsiderate and uncivil conduct of their minister. "The Lord forgive him," was the expressed wish of our brother, "and, in due time, open his eyes to

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the light of eternal truth, and his heart to the enjoyment of God's impartial love."

In the summer and autumn of this year Mr. Moore attended the Green Mountain Association, at Hartland, Vt.; the New Hampshire Convention, at Walpole, N. H.; journeyed to Saratoga and Schenectady; visited Danvers, and attended the U. S. Convention at Malden and Boston, Mass., and the removal, at that time, of the remains of Rev. John Murray to Mt. Auburn. He was present at the Grafton Association, in Wentworth, N. H.; and preached the sermon on the dedication of the new Universalist meeting-house at St. Johnsbury, Vt. He also attended a conference at Newport, N. H., and another at Hartford, Vt. He took much interest, this year, in behalf of the proposed Asylum for the Insane in New Hampshire, and presented the claims of such an institution upon the people of that state in a very earnest discourse to his congregation.

In January, 1839, Mr. Moore was present at the dedication of the Universalist meeting-house in Nashua, N. H. He preached in this place on the succeeding Sunday, and soon afterward received an invitation to become minister of the society there, but was not then ready to accept it. While absent from home, he visited Massachusetts, attended the Middlesex Conference at Stoneham, and preached there.

He writes on his birth-day, this year: "I have succeeded in my ministerial course beyond my most sanguine expectations; for which I thank God, my Father.

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I would at this period dedicate my powers anew to the great cause of his truth; and may He guide me in the path of duty. What is before me for the year to come, should life be prolonged, I am not anxious to know; believing that he who controls all things will bring that to pass which is best for me and all concerned. My prayer is, that I may be preserved in the good and right way, trusting in Divine Grace. Thy will, O God, be done!" In this month (February) he attended a conference at Claremont, N. H., and the installation of the Rev. J. Nichols as pastor of the society there. He gave the Charge to the pastor, and the Address to the Society, and preached twice during the conference. In the same month, too, he preached, by invitation, two Sundays in Woonsocket, R. I.

In June he attended the New Hampshire Convention, at Nashua, and in August the Vermont Convention, at Bethel. At the last-named meeting he preached the concluding discourse.

In September he journeyed by chaise, with his companion, across New Hampshire to Portland, Me., to attend the United States Convention in that city. He had been appointed to deliver the occasional discourse; and ably and faithfully was this duty performed by him. His text was, the word of the Lord to Joshua — "There remaineth yet very much land to be possessed." * The condition and duty of the religious fraternity to which he belonged, were the chief themes of the discourse. He

* Joshua 13 : 1.

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congratulated the denomination on its past success, in the face of such obstacles as it had been called to meet. "Standing as we do," said he, "on the lofty eminence to which God, by the power of his truth and grace, has brought us, with what inexpressible joy and gratitude do we review the past! some of you by your own recollections; others of us, by the light of history; or now and then by listening with intense interest to the wonders and struggles of those days, as the story is related to us by the trembling voice and tearful eye of some venerable patriarch, who has been permitted on earth to witness the luxuriant growth of that 'least of all seeds,' till it has become a great tree, spreading its branches as from the centre to the circumference, whose refreshing shade and life-giving fruit is being more eagerly and generally sought than at any former period — and which will afford enough for all, as its roots are constantly watered by the river of God, which is full of water.

* * * * * *

"When we converse with the fathers in our Israel (but few of whom are now left), they inform us that their most sanguine anticipations have been more than realized; that they have lived to see their posterity possess vastly more of 'that land flowing with milk and honey' than they imagined would be their happy lot on earth; they tell us how the mighty sons of Anak, in the form of religious error, have been slain by the sword of the spirit; that the Goliahs of superstition and bigotry, who defied the truth of the living God, have fallen before

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the noiseless march of those who were clad in the simple habiliments of unadorned truth and love; till many of the traditions of the fathers, which confined the blessings of Gospel salvation to a few of our race, and many of the middle walls of partition, which kept separate those who should occupy one fold, because they belong to one shepherd, have been swept away by the diffusion of that truth which maketh free indeed."

He then notices the means used in the past for the furtherance of the truth, — an exhibition and practical application of it; mentions the auxiliaries now at our disposal for this same work; the need of vigilance in our course, specially a greater caution in reference to the admission of candidates into the ministry; and, finally, constant attention and devotedness to that spiritual culture so essential to the true growth of all Christians. It is in our holy faith that the highest incentives to true spiritual life are seen. The conclusion of the discourse is as follows:

"Such is the hold which the truth, in regard to the nature, wants, and destiny, of universal man, already has on the public mind, that its progress can no more be prevented, than a mighty river can be stayed in its course to the ocean. In noting the state of the religious world, and judging of the progress of liberal and truly Gospel or Christian sentiments by the tenacity with which the different sects hold their respective names, we shall be deceived as to the real state of the case. The leaven of the Gospel has been doing its silent, though efficient

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work, forming, as it does, an under current, which is steadily bearing the Christian world onward to the broad expanse of waters, even to 'a place of broad rivers and streams;'—and this gently-swelling tide of religious and intellectual affairs must continue to roll on, till all shall reach the ocean of boundless love, and party names be lost in that spirit which will enable every knee reverently to bow to that worthy name which is above every name, and induce every tongue joyfully to confess that Jesus Christ is Lord, to the glory of God the Father.

"Brethren, while there remaineth a single rood of land to be possessed, or a human soul under the influence of the tyrannizing spirit of error, while there is to be seen in the vineyard of our Lord and Master a single 'plant which his heavenly Father hath not planted,' may we go forth in the almightiness of that truth which will destroy all error, and in the spirit of that grace which shall superabound sin, to the work of evangelizing the world. And that we may be successful in the dissemination of Gospel truth, to the destruction of false doctrines and sin, may we study to have our whole souls more and more imbued with the spirit of the doctrine which we preach, that its practical influences may shine forth in our whole deportment; that others, seeing our good works, as well as hearing us 'speak the words which become sound doctrine,' may be induced to glorify Him who is God over all, and forever blessed. May no root of bitterness be allowed to spring up among us, and turn us aside from the work of our calling; but may we let

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brotherly love continue, that the pleasure of the Lord may continue to prosper in our hands, and each revolving year show that the light of science, and the spirit of the Gospel, are causing the race of man to extend their possessions, and to cultivate the soil of human nature, that fruit in abundance may be produced, to the glory of God, and to the honor and happiness of man. And may 'God cause us always to triumph in Christ, making manifest the savor of his knowledge by us in every place,' and finally give us, and all for whomsoever Jesus tasted death, endless life in heaven. AMEN."

Towards the close of this year, — the last one of the five for which he had engaged as pastor in Lebanon, — Mr. Moore had concluded to seek a new field of ministerial labor. This resolve had not been made without much deliberation. The terms on which he had expressed a willingness to remain in his place not being met with that ease and readiness which he deemed necessary to a hearty and effectual coöperation of minister and people, he felt at liberty to consult conscience as to a change of place. He did not wish to ask of any people more than they could conveniently and cheerfully bestow. His motives in all his ministerial changes were always liberal and pure. They were in this instance.

In October of this year he attended the Grafton Association, at Hanover. The meeting was a spirited one. It was held in a large hall. The Congregational church had been asked for, but could not be obtained for the meeting, although Universalists were proprietors in the

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house. Six sermons were preached on the occasion. Some days afterwards, Mr. Moore learned that certain remarks made by him had given offence to some of the Hanover people. The statement most objectionable was, that in less than half a century to come our successors would, in all probability, be as astonished that the dogma of endless punishment was ever held by their fathers, even as we are now that our ancestors were serious believers in the witchcraft delusion. A strong word, then, to speak on that ground, where the influence of one of the principal literary institutions in the land was given to the support of this doctrine. But the time is nearer now than it was then, when upon that very ground, as well as elsewhere, this theological error will lose its hold upon the public mind. Since that utterance in Hanover, less than twenty years ago, what changes have been going on in our churches and theological seminaries and colleges! — what indications of the progress of religious thought — of higher views of the Divine administration — of man, his work, and destiny! Of this fact we have the acknowledgment, as in the language of Dr. Pond, of the Theological Seminary at Bangor: "Though the evangelical churches of our country are not Unitarians, Swedenborgians, or Universalists, — though they retain in their creeds most of the great and fundamental doctrines of the Gospel, — still, the perverse explanations which errorists are accustomed to put upon many parts of the Bible have become so common of late, our moral atmosphere has become so impregnated with them, that a degree of

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scepticism has been introduced which goes to turn the edge and blunt the point of that instrument, which in the hand of the Spirit is quick and powerful, but without which he never operates. It has come to that, that when the doctrines of Divine sovereignty, of total depravity, of the consequent necessity of regeneration, of a general judgment, and of the *endless punishment of the wicked*, are plainly preached, and the most positive language of Scripture is quoted in proof of them, there are not a few in our congregations who are ready to say, 'All this may be so, or may not be so; there are different opinions in regard to these points; these passages of Scripture are variously interpreted; and who can tell how much or how little is to be depended on?'"

We cannot regard the change here mentioned with that regret which might have been in the mind of the writer of this acknowledgment. We are sorry for the scepticism which error helps to form, but have no fears that, amid all the transitions through which the church passes, God's truth will be lost. That will abide. So our preacher believed, when he uttered the prediction at Hanover.

On the 31st of this month Mr. Moore preached the sermon at the dedication of the new Universalist meeting-house in Sutton, N. H. In November he journeyed into Massachusetts, Rhode Island, and Connecticut, preaching at Marblehead two Sundays, and at Hartford one. Sunday, December 1st, he notes as the fourteenth anniversary of his ministerial life. "During all these years I have been able to preach on the return of each Sunday;

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and now I feel the same desire to promote the Christian cause which first led me forth from the peaceful and happy employment of the husbandman, to the more perplexing duties of public life. I have never for a moment regretted that I made the change. May that same love of truth, and desire for its promotion, which then inspired me with zeal, still glow in my heart!"

An invitation had been extended to him from Hartford, Conn., to remove to that city, and take charge of the Universalist society there. He concluded to accept the proposal, and made his preparations accordingly. In consequence of this decision, he gave answers to one or two other societies * that had invited him to take up his abode with them. He closed his engagements with the society in Hanover on the second, and in Lebanon on the fourth Sunday in December. Of the last day in Lebanon he says: "I found that my attachment to the society was greater than I had supposed. May the God of all grace build them up in the most holy faith, and finally bring us all where partings are no more!" He had preached in Lebanon most of the time since November, 1826.

A minister in Illinois, Rev. A. Pingree, in a public communication after the death of Mr. Moore, thus speaks in reference to his Lebanon ministry:

"I still retain, and probably always shall, the deep and agreeable impression made in my heart when first I heard him preach, in Hingham, Mass. It was there I

* Woonsocket, R. I., and Marblehead, Mass.

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first saw him. It was there I first formed with him a personal acquaintance. But his endearment to me has been increased from the fact that his earliest labors in the administration of the Gospel were in Lebanon, N. H., only eight miles from Plainfield, my native place; but more especially for the durable effect, favorable to Universalism, produced by his life and preaching upon the hearts of my parents, as particularly described by them. Every sentence and sermon uttered by him in defence of the doctrine of God's impartial grace went to them, like a mighty hammer applied to a wedge, entering deeper and deeper at every blow, cleaving asunder their hearts, hitherto hard-bound by another creed, but tender, hoping, and forgiving, notwithstanding. In 1838 they emigrated from New Hampshire to this place. But they are not here. They have gone to the world of spirits. I deeply mourn their loss. But I highly rejoice at the certainty that they died in the faith of a full salvation. Doubtless Mr. Moore, by the help of God, did much towards bringing about this happy result."

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CHAPTER VI.

MINISTRY IN HARTFORD.

The first preaching of distinctive Universalism in Hartford was in 1796, by Rev. Elhanan Winchester, who finished his earthly course here in April, the next year. After this, until 1821, there was no settled ministry of this faith in the place. Then, Rev. Richard Carrique became the minister of a society here, during whose pastorate a meeting-house was erected, in 1824. At the time of its dedication, Rev. John Bisbee was installed pastor of the society. He continued here about three years, and was succeeded, in 1827, by Rev. Menzies Rayner; and he, in 1832, by Rev. M. H. Smith, whose ministry closed in 1835; after which the society was destitute of a pastor for nearly a year. In April, 1836, Rev. Asher Moore commenced his ministry with the society, and continued it until the spring of 1839.

The ministry of Mr. Moore (the subject of this memoir) commenced the last Sunday in December, 1839. The society of which he had come to take the charge was

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large in numbers, and able to give a good support to their minister. They had seen some vicissitudes in the past, although they had been favored generally with a faithful ministry. A little time previous to the coming of Mr. Moore, reports had been circulated by certain over-zealous ones, whose prejudices against Universalism led them at times to be somewhat unscrupulous as to the character of their testimony against it, that the affairs of the society were very low; that they had been obliged to send away their minister because of their inability to support him, and that their meeting-house had been sold to pay their debts. This last-named report arose from the fact that in an advertisement in one of the city papers it was intimated that the pews in the Universalist church were to be sold at auction. The sale took place. The pews were sold to the highest bidder, for one year from the first day of January, 1840. The increased interest in the society at the time caused the pews to rent for several hundred dollars more than they had brought for many years.

Mr. Moore arrived with his family in Hartford on Tuesday, December 24th. The next day being Christmas, he was called to preach in the evening in his church, which had been very tastefully decorated with evergreen for the occasion, and where he met a very large assemblage from Hartford and from neighboring towns. Fifty or sixty from the Universalist society in Middletown came, accompanied by their pastor. The preacher discoursed from that very appropriate Christmas text, the words of the angels to the shepherds: "Behold, I bring you glad

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tidings of great joy, which shall be unto all people." The occasion was one of much interest to all present. A gifted lady of the society wrote at the time:

"Our good neighbors, the Catholics and Episcopalians, have, from time immemorial, monopolized the privilege of adorning their churches for the celebration of Christmas; but we believe they have not an inalienable right to the aforesaid privilege, and, though they may accuse us of having 'copied from them,' we can say that we improved upon the original, and that we should never allow a false pride to prevent our imitating the good we see in others. Having the sanction of Holy Writ, as well as their example, it was accordingly agreed that our own church should be decorated, and appropriate services performed on the anniversary of our Saviour's birth; and the manner in which it was done reflects much credit on the taste which directed the plan, and the skill which carried it into execution. The appearance of the whole was very beautiful when the house was brilliantly lighted and the doors thrown open on Christmas evening. Tasteful wreaths entwined the pillars and extended along the front of the galleries, which were ornamented with stars of green and gold; letters neatly wrought with pine extended round the whole, on one side forming the sentence, 'Behold I bring you glad tidings of great joy, which shall be to all people;' and on the other, the strain which angels sang, 'Glory to God in the highest; on earth peace and good-will to men;' and the golden star of Bethlehem glittered on the front of the pulpit. A

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dense crowd listened, with profound and silent attention, to the soul-thrilling music, the fervent prayer, and excellent discourse; and we trust that many went away from that joyful meeting saying it was good and pleasant to have been there.

"My heart responds to the sentiment of a favorite writer, who says: 'I approve of set times and seasons of more than ordinary acts of devotion, for breaking in on that habituated routine of life and thought, which is so apt to reduce our existence to a kind of instinct, or even sometimes, and with some minds, to a state very little superior to mere machinery.' And by whom should Christmas be kept and remembered joyfully, if not by those professing a faith in the world's salvation? Surely, *we* of all others should commemorate the birth of Him who brought life and immortality to light; who taught a world, which had never heard of heaven, that after the dark sleep of death they might hope for a blessed awakening; and, instead of the white-robed priest, the pomp of sacrifice, and the strife of armies, established the simple rites of Christianity, the religion of peace and love."

On Sunday, the 29th, Mr. Moore addressed his people in the morning from Job 36: 11, — "If they obey and serve him, they shall spend their days in prosperity and their years in pleasures." In the afternoon, from Acts 10: 29, — "I ask, therefore, for what intent ye have sent for me." The private journal contains a few very appropriate reflections upon the close of the year, the changes which time makes with men, and the kindness of

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that Providence which hath its care over all. On Sunday evening, January 5th, he commenced in his church a series of discourses on the Lord's Prayer, which were well received by the hearers. On Sunday evening, 26th, he delivered the annual address before the Universalist Female Relief Society. He listened to an institute lecture, about this time, by Rev. Mr. Burgess, Episcopalian, on the "Genealogy of Nations and the Unity of the Human Race," which he says "embraced the principles of Universalism." He bears the same testimony respecting a lecture which he heard, soon afterwards, from Mr. Bancroft, the American historian.

He writes, this winter, to a young friend intending to enter the ministry: "I hope you will permit no obstacle to turn you aside from the holy calling in which you have engaged. Let your whole mind be awake to the great subject of the Gospel. Cultivate its spirit. 'Preach the word' whenever and wherever a door shall be opened. And if you do not see any door already open, just go forward in any place where there is a probability that good may be done, and open a door yourself. Others have sowed where we have reaped. Let us go forth scattering the precious seeds of Gospel truth, and we shall return rejoicing, bringing our sheaves with us." To another, also, respecting his choice of business or calling for life, he writes: "I trust you will be guided by wisdom in this thing. Do not worry about getting rich in a moment. Industry and economy are requisite to health and happiness during all our lives. Embrace every

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opportunity to instruct yourself in all that can add to your honor and comfort in life. Take broad and generous views of the world and its human representatives; and, above all, keep 'a conscience void of offence toward God and men;' and you will be, in the best sense of the word, independent."

Soon after his coming to Hartford, Mr. Moore became engaged as one of the editors of the *Universalist*, a weekly quarto religious paper, published simultaneously at Middletown and Hartford. He was inclined to this step that he might add his influence through this printed sheet to his other efforts in behalf of Christian truth in Connecticut. His introductory editorial article appears in the number of that paper of March 21st. The conclusion of the article is characteristic of the writer. "To the editorial fraternity, I can embrace all I would now say in that comprehensive sentence, 'Let brotherly love continue;' to believers in the great salvation, I would repeat the words of our Divine Master, 'Let your light so shine before men, that they, seeing your good works, shall be led to glorify your Father which is in heaven;' to opponents, I say, 'Come, now, and let us reason together;' to unbelievers, and those who seem to ask whether there is any good in the Gospel of Christ, my answer is, 'Come and see!'" Of his society he at this time writes, that "they appear to be gradually arousing from their slumbers, not in consequence of any unusual excitement or special exertions, but by the natural influence of the ordinary services of public religious worship. We

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concluded, last Sunday evening, a series of discourses on the Lord's Prayer, which have been listened to by very respectable audiences, who appeared, by their profound attention, to take deep interest in the exposition of the several points of religious doctrine embodied in that short prayer." One of his editorial articles, in the number of the paper of which we have just spoken, is on the subject of temperance, — a topic very widely and freely discussed in Hartford at that time, and on which our faithful minister was ready to declare himself on all proper occasions. On the 23d of this month he attended the county temperance meeting at Poquonock, and delivered the chief address there, speaking about an hour and forty minutes to a very attentive audience.

In the *Universalist* of April 5th he commences a series of editorial articles addressed to the Universalists in Connecticut. He first speaks of the excellency of the faith they profess; of its reasonableness, its scriptural evidences, its adaptability to human nature, and its vindication of the character of God; he states, with great plainness, what he considers some of the hindrances to its progress, and among these a want of true zeal on the part of those who profess it. He speaks of the excuses which some offer for not doing more for the cause, and of the need such ones have of that wisdom which shall lead them to see the good which the zeal of even a few earnest Christian souls may accomplish. It is the duty, he argues, of all sincere believers in Universalism, if there be only a single family of them in any place, to do

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whatever they can in the avowal and maintenance of their faith, by books, periodicals, and conversation; and occasionally by preaching, too, if only a few can be called together to hear the message of truth in some private room. By such influences large and flourishing societies have sprung up, results of the well-directed efforts of a single man. To the objection that, if this course were taken to any considerable extent, it would be the means of breaking up all societies, as there is such a diversity of mind in reference to religious doctrines, he remarks: "This objection supposes that the same reason exists for this course of procedure, by all the different classes of the partialist sects, as by Universalists; which is by no means the case. The preaching of most or all of these other sects is so nearly in agreement with each other, especially as it regards the final results of God's government over mortal beings, that, in our opinion, it evinces much folly to maintain two or more partialist societies where the people can all be accommodated in one. But not so with the Universalist. There is a broad distinction between his views of the results of the Divine administration and those of his partialist friends; a difference which admits not of a reconciliation; a difference compared with which all the differences between the many partialist sects dwindle to nothing." He speaks earnestly of the duty of parents in bestowing the right attention to the religious culture of their children; of the right motives in forming and seeking to maintain societies; of the importance of system in doing the work

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of the society; and of the need, above all things, of the exhibition of the holy spirit of the true faith on the part of its professors.

Following these articles, there appeared "A Word to Ministers," urging upon them a true and steady devotion to the great interests of the Gospel.

Sunday, May 10th, seemed to have been a day of much enjoyment with him. His record of it in his journal ends with a most expressive allusion to the wish of the Psalmist. "Sunday is the happiest day in the week with me. I enjoy the public worship of God more than any other service or work in which I engage.—*I would dwell forever in the house of the Lord.*" In a letter to friend, about this time, he writes: "This is one of nature's loveliest scenes. The air is pure, the sky cloudless, the grass forward as it was with you last year at the first of June; the foliage is nearly full, and the apple-trees are in bloom. If I had opened my eyes for the first time on such a world as this, and, after taking a broad survey of its beauties, had met a tall figure, in shape of a man, clad in black, with a lengthened visage, and a scowl upon his brow, who had discoursed wildly on 'hell and deep damnation,' I should have considered him an anomaly in the creation—a discordant note in the harmony of the universe! To what object could he point me as an illustration of his unnatural and libellous doctrine? But enough of this." The next Sunday is mentioned as one of the happiest of his life, although full of labor to him. He preached two long sermons,

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attended the Bible-class and Sabbath-school, rode ten miles and preached again, and returned the same evening, much fatigued.

A few days afterwards, intelligence of the death of Rev. Savillion W. Fuller, of Philadelphia, reached him. Mr. F. had been one of the most faithful of ministers for eleven years previous to his departure from his earthly work, and died in the triumphs of faith. He was, at the time of his decease, pastor of the Callowhill-street Universalist church, in Philadelphia. This event is made the occasion of a devout prayer of our brother that he may be faithful in his ministerial calling, so that, when summoned from it, he may be permitted to feel that his work has been well done.

On the 24th of this month he preached in Bolton, on exchange with Rev. W. A. Stickney; and, in the record he makes of the day's service, takes much pleasure in speaking of the efforts of one faithful man in that place, who, "having become a convert to the truth in Christ, by prayerful study of the Scriptures, unaided by any teacher, save that spirit which agrees with the word, and which leadeth into all truth, went forward in his work, made a meeting-house of his own dwelling, employed a preacher of the Abrahamic faith to dispense occasionally the word, invited his neighbors to come and hear for themselves what could be said in favor of the salvation of all mankind by the grace of God; was blest in seeing his own family, as well as others, brought to rejoice in the impartial favor of heaven's King." On

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the 27th and 28th of this month, he attended the meeting of the Southern Association, at Stratford, Ct. He preached twice during the meetings.

His reflections, about this time, on the past history of religious intolerance in Connecticut, are worthy of consideration. They will answer, in some measure, to all the New England and to not a few other states:

"It appears almost incredible to those who have never known the want of religious liberty, that it is but a little more than twenty years, since the people of this state were allowed to worship God according to the dictates of their own consciences, and in the enjoyment of equal rights; and when we read of the fact, or hear the living histories of the past relate what has fallen under their own observation, and what they themselves have experienced, of the influence of religious intolerance; when the last cow was sold 'by authority,' to pay for the preaching of a doctrine which the delinquent did not believe, and which, therefore, he could not conscientiously support; when a man was liable to be shut up within the gloomy walls of a prison, if he refused to pay for the preaching of a doctrine which contends that God will imprison eternally those who are heretical in faith; we can hardly bring ourselves to believe that such horrid acts were performed by the authority of the state, in our own far-famed New England; and that, too, 'for the glory of God, and the good of souls.' Such tales of deep disgrace seem better suited to some barbarous age, than to civilized life, and the genius of Christianity; and we

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seem to be induced, instinctively, to refer it all to the 'dark ages.' Would to God we could wipe the deep disgrace from the otherwise fair pages of American history; but there the blot must remain, and it may be well often to recur to those times, for the purpose of being reminded of the fact, that we may profit by the errors of the past.

"We enjoyed the pleasure and profit of an hour's conversation, a few days since, with one of the fathers of religious toleration, as well as of Universalism, in this state (Judge S——), who remarked, with an emotion which none but those who have been deprived of religious liberty can realize, that 'it was the proudest day of his life' when the article in our constitution securing to all citizens religious freedom was adopted — an event which was unexpected even by its friends.

"That article was adopted by a majority of about twenty; and such has been the improvement in the public mind, on this subject, that we may safely predict that if a convention of delegates should now assemble, by the direction of the people, to decide upon the question of 'religious toleration,' there would not be found even twenty who would go against it; if, indeed, there would be a solitary individual who would vote against perfect religious liberty.

"There may be those, in every town in the state, who would have us return to the times and practices of which we have spoken; but, happily for the honor of man, such would not be elected to represent the town.

"We venerate the men whose bosoms were fired by the

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love of equal rights; we reverence the spirit of liberty which God has implanted in the constitution of man, and we rejoice in the power and benevolence of the Gospel, which contemplates the equal happiness of the whole race of Adam."

He notices, in one of the numbers of the *Universalist*, about this time, a tract of some little notoriety, entitled "The Swearer's Prayer," in which examination, while he deals justly with the folly and sin of profaneness, he condemns in strongest terms that pernicious theology which has led men to pronounce curses and imprecations upon their fellow-men, and to call, in desperateness, on God to doom them to eternal woe. "As no one," he writes, "is capable of hating himself, so no one possessed of a sane mind can call upon God to make him eternally miserable. But man is capable of hating his fellow-man, and may, as he often does, under this spirit of hatred and revenge, call upon God to damn to all eternity his enemy. Now, the question is, Will our Heavenly Father answer such a prayer? Do not let us evade the question. Will he, who has commanded us to pray for those who despitefully use us, answer a prayer which is the effect of the spirit of hatred and revenge,—a prayer which breathes forth the very reverse of love and good-will?" He remarks, also: "We long for the time to come when man shall no longer curse his fellow-man; but we do not expect to see that day, so long as those who stand before the people in the character of religious teachers are in the habit of preaching the doctrine of endless woe."

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One evening this summer, he tells us, he attended religious services at one of the Congregational churches in the city of his residence, where he was disposed to query with himself whether he was most entertained, amused, or astonished. We give his own statement:

"The speaker, Rev. Mr. Sprague, commented, as his custom had been on such occasions, on a portion of the Scriptures. This evening the portion which came in course was Acts 2: 32 and 37 verses, inclusive.

"We were highly entertained with what appeared to be the easy, natural, and scriptural explanation given of this portion of the chapter. And what amused us was, to observe the difference between the plain and positive doctrine of the Bible, when understood according to the obvious meaning of the writers of that book, and the mystifications, additions, and contradictions, which are used for the purpose of maintaining a system which is not plainly stated by any scripture writer.

"The speaker said there were three dispensations of God to mankind.— First, the dispensation of God the Father; second, the dispensation of God the Son; and, third, the dispensation of God the Holy Ghost. But what amused us more particularly was the caution which he felt it necessary to give his hearers, lest they should consider the fact which he had stated, namely, that God would subdue all Christ's enemies, as favoring the doctrine of universal salvation. But the speaker said that, although 'God would make Christ's enemies his footstool,'— the meaning of which was, that God would subdue and sub-

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ject all things to Christ,—yet it was not necessary to put the Universalist comment upon the passage, and conclude that all thus subdued would be happy; for there were more ways than one to subdue the sinner; that many would be subdued in this life by the grace of God, and would be made the willing subjects of Christ's kingdom; but there would be many also who would not be thus subdued, but who would nevertheless be subjected by the *power* of God in the future existence; but such would not be happy, as they would be rebellious. We could not blame the man very much for this commentary on his explanation, which did savor not a little of Universalism; and, had he left his explanation without the commentary, cautioning his hearers against the doctrine of Universalism, they might have fallen into the same opinion of St. Paul, as declared in 1 Cor. 15: 28,—'And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.' We much prefer Paul's comment on the doctrine of the subjection of Christ's enemies to our neighbor Sprague's; and it will need the caution of the orthodox clergy to keep their hearers from supposing, if God subdues all Christ's enemies, and if they are subject to Christ, as he is subject to the Father, that God may be all in all, as Paul clearly teaches — that the so much despised doctrine of Universalism is the doctrine of the Bible.

"Our astonishment, on that occasion, was caused by the calmness and certainty with which the speaker discoursed

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to the sinners present of their condition in the future world, where their misery 'would be like piercing their flesh with some sharp instrument, so as to produce the most acute pain;' and the perfect composure and unconcern with which they received the intelligence! Not a muscle was moved! not an eye was moistened! not a sigh was heard! but all seemed as unconcerned as though the speaker had told them that to-morrow's dawn would find them all in the possession of their usual health!"

An acknowledgment of the advantage of Universalism over opposing doctrines, made by a Baptist clergyman of Southington, Ct., is noted by Mr. Moore, about this time.

"He acknowledged that the difference between Universalism and Partialism is this, namely: the first says, God's plan of salvation contemplates the reconciliation of all mankind; the second, that it contemplates the salvation of a part of the human race; also, that we had the advantage, as our system is in agreement with the love of God; but he thought it difficult to reconcile it with the Scriptures. It is reconcilable, inasmuch as there are no passages which contradict it." This "advantage" of the great doctrine of the Reconciliation is a reality which comes to many minds who are not quite as ready to acknowledge it as was the minister here mentioned. Of all evidences of it, however, none are clearer or stronger than those given in positive affirmations respecting God's character, and "his great and precious promises" of spiritual good for our race.

In August of this year the Connecticut State Conven-

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tion met at Norwich. Mr. Moore, in company with other friends, attended, and received a very cordial welcome from the members of the society there. They were moreover delighted with the place itself,—"one of the most romantic in the world," as Mr. Moore afterwards wrote of it. Another of the company writes: "This place is one of the most charming spots of earth. Every moment was improved. We visited the tunnel which, at an immense cost, has been excavated through a solid rock, for the passage of the railroad, and were delighted with this curiosity. On the afternoon of Thursday a numerous company visited the falls, and the grave of Uncas, the venerated chief who manifested an unyielding friendship for the whites in their days of trial and danger. And the friends conducted their guests to the 'high places,' from which the scenery round about appears to great advantage." The meetings of the convention during these two days are described as having been of deep interest to those who attended them.

To an intimate friend who had just been deprived of the earthly presence of his companion, he writes, about this time:

"It must afford you much comfort to reflect upon the fact that you conversed together with so much freedom on the subject of her death. I believe we might render death less appalling, and add much to the joys of life, by conversing more freely and frequently on the subject, and regarding death, as it really is, a friend and not the enemy of man, because it is in the purpose of God

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destroyed. The fact that we cannot always live together here, if viewed in its proper light, would enable us to enjoy each other's society and all the blessings of life to a far greater extent."

In September he visited his native town, Strafford, Vt. He preached here one Sabbath, and on the next to his friends in Lebanon. While in New Hampshire he attended the Grafton Association, at Bath. On Sunday, December 6th, he preached to his people in Hartford from the text chosen by him for his first discourse when he entered the ministry: "As ye go, preach, saying, The kingdom of heaven is at hand."—Matt. 10: 7. As this day completed fifteen years of his ministry, he took occasion to contrast the state of the religious cause he advocated now, with its advocacy and reception when he first went forth in its behalf. The agreeable change gave him great joy. He writes, in a letter to a friend: "I have not lost a single Sunday during fifteen years, by reason of sickness. I have never for a single moment regretted that I left the peaceable and honorable occupation of an agriculturalist for the more laborious calling in which I am engaged. I have never been troubled at all with doubts of the truth of the doctrine I have preached. Deeply do I regret that I have not lived more constantly in the spirit of our faith. But I bless God that he has kept me, thus far, from bringing reproach upon this faith, and enabled me to do anything for the instruction and happiness of my brethren. May I be permitted to 'finish my course' with God's approval, and 'with joy.'"

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In an article published this month in the *Universalist*, entitled "Stormy Sundays," Mr. Moore gives not only a statement of his own experience, but some very profitable thoughts on those days of special interest with many ministers, although of less account for religious purposes with many who ought to be their hearers:

"How well it makes one feel, when the Sunday is so stormy that he fears, as he leaves his own fireside to go forth to the labors of the day, that he may be under the necessity of delivering his message to the walls of the church, instead of speaking to living, breathing, thinking beings, whose minds are prepared to feast on the bread of God which giveth life to the world — how happily disappointed is he to find himself surrounded with the substantial members of his society, whose presence shows that they think more of the interest of their society, the encouragement of the minister, and the example they set, than of their own individual ease and personal comfort!

"And, then, instead of having a few members of the choir present, and those unable to sing well, on account of the absence of those who 'take the lead,' to have a full choir, full of the spirit of melody and song, and who are happy in pouring forth the high praises of God, is calculated to make the leader of the devotions of the sanctuary feel that he is indeed within the house of God, and near the gate of heaven.

"Under such circumstances, a minister would be likely to give better sermons, or at least to deliver them to bet-

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ter acceptance, than if the circumstances were reversed; which would cause him to fear that the ardor of his friends was liable to be cooled off by a little snow or rain, and that they did not possess strength of religious principle sufficient to induce them to go against the wind. We are acquainted with a minister, who is so much affected by the conduct of his parishioners in these respects, that when they exhibit a commendable zeal in the cause of truth, and appear to regard the prosperity of their society as they should, he is almost another man in appearance from what he is when matters and things are as they should not be; so that an intimate acquaintance might judge very correctly of the state of his society by his appearance and conversation.

"The first Sunday in December, 1840,—what a day! We know not how it was with others on that day, but we went forth to the labors thereof not with the most buoyant and spirit-stirring feelings; but when we entered a comfortable church, and listened to the songs of Zion as they were chanted by a full orchestra, the spirit of devotion was kindled in the soul, leading the mind up to the great fountain of eternal light and love. Much has been written and said for the purpose of getting the people out to church in stormy weather; and sometimes what is said, and the manner of saying it, borders so closely on scolding, that we have sometimes believed it has done more harm than good. It is useless, however, to attempt to disguise the fact, that a minister feels a little disturbed if his parishioners manifest more zeal and

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courage in getting out to a party than to church; but, then, scolding them will never cure the evil; people have to a very great extent, in this country, imbibed the idea that they are their own masters; and, therefore, have a right to do as they please, even if in so doing they happen to offend their minister. And it is entirely useless to attempt to change their minds in this respect. All that can be done, and all that need be done, is to induce them to *please* to do *right*. Would it be right to expose one's health in order to attend church? Would it be wrong to make that as an excuse for not attending church which we should feel ashamed to offer as an excuse for not visiting a friend as expected?

"It is an old adage, 'where there is a will there is a way.' In order to enjoy and be profited by religious services in the sanctuary of the Lord, we must feel somewhat as the ancient prophet of Israel,—'I was glad when they said unto me let us go into the house of the Lord.' When this feeling prevails, the people will not stay away from church for trifles. It is said that some ministers always preach the best on stormy Sundays."

His reflections at the close of this year are characteristic of the man, and of his devotedness to his calling. He writes in his journal: "Thus endeth the year. What good have I done? What mistakes have I made? Wherein have I gained or lost? How have I employed the blessings or borne the afflictions of the past year? I would learn wisdom by what I suffer through mistake, or indolence, or extravagance. I am, in feeling, at peace

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with the world. May a kind Providence keep me in the way of peace all the days of my life ! Amen."

Early in January, 1841, Mr. Moore preached in Suffield, Ct., where our faith had not been much heard or known ; and the impressions he made there seem to have been favorable. During this month a very heavy freshet came upon the Connecticut river, the most severe that had been known since 1801. Many families in Hartford, as in other river towns, were made sufferers by the event. Mr. Moore preached a discourse to his people on the subject, with a view to obtain relief for some of the sufferers in Hartford. He expressed at the time great satisfaction at the result of the call upon his own people, as in the thought of what others were disposed to do in behalf of their needy neighbors. "God be praised," he writes, "for human sympathy and brotherly love."

It was about the commencement of this year that certain "revival" operations, not of the most commendable character, were commenced in Hartford, principally under the direction of Rev. Jacob Knapp, an eccentric itinerant, whose strange works had been made manifest in other parts of New England, and who seems to have been somehow permitted, by that Providence whose wonderful working can bring good out of evil, to run to death, for a season, that fanaticism which had before persisted in such measures for religious reformation as were carried on in New England, New York, and some other states, by Rev. Mr. Burchard and others. Without the fascinations which at times characterized Mr. Burchard's

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eloquence, Mr. Knapp had other qualifications which rendered him quite acceptable to a certain class of hearers, who are ready to be taken captive through boldness, self-assurance, profusion of anecdote, coarse wit, and hardest abuse of all which the speaker might deem heresy. Such were some of the instrumentalities which Mr. K. was able to use in his work at Hartford. His operations began in the South Baptist Church in that city, — that church then being without a pastor. The revivalist labored with much zeal for weeks, and the excitement extended to other sects in the city, some of them engaging the services of their ministers from abroad to aid them.

Some of the discourses of Mr. Knapp were directed against Universalism; and very bitter and extravagant discourses they were. The reports of them, as they lay before us in the columns of the papers of that time, are too utterly reckless and abominable to be transferred to these pages. Mr. Moore attended one of the evening meetings, in which his faith, according to the boasting announcement of the revivalist, was to be refuted. The preacher of the doomed doctrine made a request to be heard, but was denied any such privilege. He wished to make an appointment, but that was denied him, also. He was prayed for in a manner specially personal, but was not allowed to pray audibly himself, or to speak in any wise, and for the reason that "Universalists are not Christians"!

On the evening of the last Sunday in January, Mr.

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Moore replied, in his own church, to this public attack on that doctrine which it was his delight to profess and defend.

The church was filled in every part, and the most profound attention was given to the testimony of him who stood forth on that occasion inexpressibly happy that he could so truthfully and triumphantly vindicate the Gospel "that bringeth salvation to all men." The sermon was afterwards printed in pamphlet form.* It is a plain, straightforward vindication of Christian truth against the lowest and most desperate kind of abuse. It was not delivered, as the author states, because of any proof adduced against the doctrine of God's impartial and efficient grace by the preacher to which it is a reply; neither because that preacher was entitled to any different treatment from any other inconsiderate or rash reviler; but chiefly because he was employed and sustained by many of the leading men of the Baptist denomination in this city, who were, therefore, considered responsible for his calumnies.

One extract from the discourse will serve to give the reader the character of it all. It is the notice of an oft-repeated objection to Universalism.

"I now come to notice the most prominent objection

* It is entitled, "A Discourse, delivered in the Universalist Church, Hartford, Conn., Sunday evening, January 31, 1841, in reply to a public attack recently made on Universalism and the character of Universalists, in the South Baptist Church in this city. By John Moore, pastor. Hartford: Printed by John B. Eldredge, 1841."

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to the truth of Universalism which was brought forward, namely, that it 'makes the hearts of the righteous sad, whom God has not made sad, and strengthens the hands of the wicked, that they should not return, by promising them life,' or saying 'ye shall not surely die.' This objection is brought against our views by all our opponents, and, therefore, deserves our candid attention; for, if the doctrine we hold and preach does make the heart of the righteous sad, and strengthen the hands of the wicked in sin, why, then it ought to be abandoned by all people. But is this the fact in the case? Let us carefully examine this question. It has two parts. First, it is contended that 'the doctrine of Universalism makes the hearts of the righteous sad.' What is this doctrine that is so saddening to the hearts of the righteous? It is this: that it is the will of God that all men should be saved, and come to the knowledge of the truth; that the sin of the world shall be taken away, and all for whom Jesus died shall be made immortal and happy, being made holy by the grace of God. Now, is this doctrine calculated to make a righteous heart sad? Does not every righteous heart desire the holiness and happiness of all men? And would an assurance that their desires shall be granted make the heart sad? Was the heart of righteous old Simeon sad, when, by faith in the mission of Jesus, he exclaimed, as in an ecstasy of joy, 'Now, Lord, let me depart in peace, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the

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glory of thy people Israel'? Was the heart of Stephen sad, when, full of the Holy Ghost, he prayed for his murderers, saying, 'Lord, lay not this sin to their charge'? Was Peter made sad, when God taught him to call no man common or unclean? or when he declared, on the day of Pentecost, 'the promise is unto you, and to your children, and unto all that are afar off, even as many as the Lord our God shall call'? Think you that the heart of St. Paul was sad, when he told the brethren at Philippi that unto the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father? Or John, when he testified that the Father sent the Son to be the Saviour of the world? It is very clearly seen that none but the heart of the *self*-righteous, or misanthrope, can be made sad by the doctrine of the universal holiness and happiness of man. There is joy in heaven over the repentance of one sinner — and can that joy be full while there are impenitent sinners whose repentance would add to that joy? But, if this doctrine makes the righteous heart sad, would that sadness be removed by a belief in the sentiment of endless misery? This cannot be. We see, then, that a belief in Universalism does *not* make the heart of the *righteous* sad.

"The other part of the charge is, that Universalism 'strengthens the hands of the wicked, that he should not return, by promising him life.' Is this true of the doctrine in question? Is it not a fact that our opposers object to our doctrine, because we preach the utter impos-

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sibility of the sinner's escaping a just retribution? Is it not also a fact, that we promise to the wicked, on the veracity of the word of God, *death* instead of *life* 'in his sins'? Does not Universalism teach, on the authority of Paul, that the wages of sin is death; and do we not contend, and that in agreement with the declaration of Jehovah, that all sinners shall surely receive these wages? Why, then, are we accused of strengthening the hands of the wicked? Will it be said that this death is endless misery; and that by denying it we sadden the hearts of the righteous, and prevent the wicked from returning from his evil way? Well, let the objector have it his own way; 'the wages of sin is endless misery,' and these wages all sinners must receive. All have sinned, which involves all in endless suffering. 'But if they repent,' continues the objector, 'they shall be saved.' Then some sinners will not experience the penalty of the law. But the Bible doctrine is, 'the soul that sinneth it *shall* die.' To this sentiment we readily subscribe; it is a prominent feature of our preaching, and so prominent that we are accused of 'setting aside the mercy of God.' But Universalism teaches that the mercy of God is displayed in saving men from *deserving* punishment, and not from the demands of his justice. Mercy and justice, in the Deity, perfectly harmonize."

In addition to the public attacks made on his faith, Mr. Moore, about this time, received the special attentions of some of the most zealous in these revival operations. He received a letter, the writer of which besought

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him "for Christ's sake to let the Baptists convert him," and was informed that certain ones were praying to this end one whole night; after which he writes, "I know of no change in feeling or of views in consequence thereof." He was visited by the writer of the letter just named, who, in company with a new convert of like faith, was very desirous of having Mr. Moore see that he was leading souls to ruin under his ministry, because he did not preach eternal punishment. He writes, "One of them was so abusive (Mr. Cook, a minister), that I thought it best to use plain talk with him, and to rebuke him sharply."

Under date January 29th, he writes to his son on the choice of a profession: "*There is no calling without its perplexities.* Any one is good, if it is duly honored; and it will be measurably honored if we love it, and find that we can adapt ourselves to it.

"The mercantile life is not one of independence. It requires one to be almost a slave to the whims and dishonesty of the times. Aside from my own, I should prefer the farmer's or mechanic's life. Much as I should be pleased to have you go into the ministry, I would not advise you to this course, unless you can bring your mind to love it better than any other calling.

"To be a successful and happy minister, one must have as much philanthropy as a merchant has love of money, or a statesman love of fame; and then, with ordinary talents, there will be no great trouble. One must

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also be content to labor on any part of the building where he may be useful.

"If you have strong love for the Gospel, and would be useful to the world by engaging in its defence and promulgation, if you feel that God has given you a talent which you can properly improve to this end, you need not hesitate. 'A man's gifts shall make way for him.' You can have all needed human means to prepare you for the work. As to your becoming a 'popular' preacher, this is the smallest item in the account, if you have the truth in you, and can speak it understandingly, freely, fervently."

On his birth-day completing his forty-fourth year, he writes: "And is it so? I am flying on the wings of time, I trust, to my heavenly home. May God enable me to do more for the year to come, in his cause, than I have ever done in any previous year."

This year Mr. Moore preached the occasional sermon at the Hartford Association, which met at Berlin, Conn., on the 28th and 29th of April. His text was 1 Cor. 16 : 13, — "Quit you like men."

Some time in this same month (April), Mr. Moore lectured twice in West Hartford, of which efforts he writes: "I have never spoken to more attentive hearers anywhere. On the first evening, Rev. Mr. Wood, pastor of the only society in the place, was present, and after my discourse made some remarks, and offered the last prayer, all in the right spirit. The late Dr. Perkins was pastor of this church and society for more than sixty

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years; and he succeeded, while he lived, in keeping all heretics out of his parish. His prayer, I am told, uniformly was, that 'the roving Methodists and plunging Baptists' might come to naught, or be no more. But, since he has gone, these 'rovers' and 'plungers' have invaded the territorial limits of the doctor's parish, and obtained more or less converts, although I believe neither of them hold meetings there on the Sabbath. Even the present pastor holds what was by the doctor regarded as rank heresy, that 'it is a glorious truth that Jesus Christ gave himself a ransom for all; that he tasted death for every man;' and that 'all *may* be saved,' — which was the great heresy of the Methodists. It is not certain what will be orthodoxy in years to come; but it is very certain that it will not be more unreasonable than it has been. We are going onward."

In his journal for June, he mentions a conversation with a student of Washington College, in which was verified the ignorance of some of the learned, among the opposers of Universalism, in respect to this faith. The student stated that President Totten, of that institution, told him that "Universalists held that all men deserve endless punishment, but that Christ will save from it." Not quite so strange an utterance as that of the question which we have been assured a somewhat distinguished New England divine once proposed to a Universalist clergyman, "Whether the denomination to which he belonged believed in a future life beyond the grave?" If pardon is needed anywhere, it is in instances like these.

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In the one involving the president and student of Washington College, strict justice was done by Mr. Moore, in the interview already mentioned.

In August Mr. Moore attended the Connecticut State Convention, held in Middletown, on which occasion he preached two sermons; the last on the ordination of Rev. S. B. Britton. He also took part, during this meeting, in the installation of Rev. Merritt Sanford as pastor of the Universalist society in Middletown. Mr. Moore gave the Right Hand of Fellowship to the pastor elect. As he closes the account of his last week in August, the enumeration of his various duties through the week, such as sermonizing, writing of letters and editorial, attendance at weddings, funerals, Masonic and Odd Fellows' Lodges, temperance meeting, and school exhibition, together with domestic calls, brings before us a very striking representation of a working pastor's life. In September he visited Philadelphia, preaching two Sundays in that city, and returned home, attending the United States Convention in New York on his way. The following letter was written during this journey, to a friend in Hartford:

"*Philadelphia, September* 11, 1841. — In agreement with my promise, I now write you from the 'City of Brotherly Love.' I left Hartford on the 3d instant, at half-past five o'clock P. M., for New Haven; and before eight o'clock found myself on board the 'New Haven,' a large and excellent boat, which runs between New Haven and New York twice in twenty-four hours,

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— called the 'citizens line.' This boat leaves New Haven at ten o'clock P. M. I had taken a good berth and a 'sweet nap,' before she left the wharf; and knew but little, except that I was in a world of noise, occasioned by the working of the engine, till near six o'clock next morning, when I came to my usual senses at 'Peck Slip,' N. Y. — though we landed there at four. I was immediately taken to the North river, and took passage for this place, in the morning six o'clock line. Came on to Amboy, then by railroad across New Jersey to Camden, opposite Philadelphia; crossed the Delaware in the boat connected with the New York line, and was 'set down' at 86 Callowhill-street at half-past one o'clock P. M.; making about fourteen hours' travel from Hartford to Philadelphia, a distance of something like two hundred and forty miles.

"Sunday, September 5th, I preached in the Callowhill-street Church in the morning, and at the Lombard-street Church in the evening, to good and very attentive audiences. I found myself surrounded by warm-hearted and generous friends, who, although strangers to my *person*, appeared to be very familiar with my *faith*.

"The friends with whom I have here associated for the past few days have been untiring in their attention, and have given me many pleasant rides in and about this beautiful city. I have with them visited nearly all the important places, and have been most highly delighted with what has been shown me, with the exception of the unpleasant sensations experienced when visiting the prison.

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Our visit to 'Fair Mount,' to 'Laurel Hill,' the view of 'Girard College,' rides up and down along the beautiful banks of the Delaware and Schuylkill rivers; a view of the well-cultivated farms, the splendid mansions, and the abundant productions of the earth; the extensive and well-furnished markets; the neatness and regularity of the streets, together with the good order which so generally prevails, has given me a very favorable impression in regard to the place and its inhabitants.

"To-morrow I am to preach, morning and evening, at the Callowhill-street Church; in the afternoon, at Kensington. The three churches in this city are in a very flourishing condition; and it is confidently believed, by the friends of our holy cause here, that with the proper exertions, a good society might be raised in the west part of the city. May the time soon come! The opposition to Universalism here is great, but not so great as the truth against which it rages in vain. The three resident ministers here, with the power of truth and a commendable zeal, are a host which error with all its votaries cannot vanquish. I am to leave this city on Monday morning, in company with other ministers, for Heightstown, N. J., where we are to hold a meeting on Monday evening, on our way to the United States Convention."

His reflections and resolutions upon the next new year, 1842, are good and practical. "May the wisdom of God guide me in the duties and labors of this new year. May I be energetic in every good word and work. May I copy the example of my Divine Master, that in all

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things I may glorify my Creator and changeless Friend!". His resolutions are, "1, that I will rise early; 2, that I will not run into debt; — resolutions which, adopted and persisted in, have aided in securing health, prosperity, and peace, to many a home. The new year opened to our brother as one of much work for him. In addition to his ordinary pulpit duties, he was called in various directions to address the people on the subject of temperance. He frequently spoke at much length and in great earnestness on this topic, and always to the acceptance of his audiences.

In a letter to his son, of date January 26th of this year, he speaks in the following strain on the doctrine of human progression: "I have given a lecture on human destiny, which made some stir. I took the ground that this destiny is indefinite progress in intellectual strength and moral goodness, or, continued approximation to the Divine perfection; which means that human destiny is no more fixed at death than at birth. There never can come a period when our destiny will be fixed. Indefinite progress is the law of our minds. Then, as death does not affect the mind, and there is a difference in the condition of the enlightened and unenlightened this side of the line, death, there must of necessity be a difference the other side. How, then, do you make all happy? Answer: By enlightening the minds of all; — the same as persons are made happy here. Give them a knowledge of the truth.

"It is said that both classes of minds will be brought

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into a perfect state? But a perfect state of what? Of knowledge? There knowledge must be imparted, and that by the exercise of the mind. Then the mind that has been thus exercised till it has acquired strength is in a different condition, when it enters the future, from the one which is weak from inaction. Take two persons; the one intelligent, the other ignorant. Let them be placed in a state of being free from all temptation to sin, let them be surrounded by the same influences, and is there no difference in the condition? And what is this difference? and what the cause of it? Surely, the intellectual and moral training of the one, and the neglect of it in the other."

In the month of February Mr. Moore had the opportunity of listening to a discourse by Rev. Dr. Hawes, of Hartford. The doctor had taken occasion to speak of what he deemed the errors of Millerism, then finding an unusual advocacy in that city. The preacher's text was Deut. 29 : 29, — "Secret things belong to the Lord our God; but those things which are revealed belong to us and to our children forever." He repudiated the idea that the world would come to an end in 1843, and considered the fright into which this apprehension would run some minds, subversive of the true work of religion in the heart. Mr. Moore, who agreed with him in the main respecting Millerism, speaks very plainly, through the columns of the *Universalist*, of other portions of the doctor's discourse.

"In speaking of the things which God had revealed to

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us, and which things, according to the text, 'belong to us and to our children forever,' the doctor said, 'The revelation of God to man is plain, accompanied with a "thus saith the Lord," not taught by inference, and is purely practical.' Now, this is a most reasonable statement; for revelation is to make known — is the disclosure of truth to mankind by the Deity, to acquaint mankind with truths of which they were ignorant. And, of course, if God has made a *revelation* of those things an understanding or knowledge of which is important to our welfare, we should naturally expect that it would be '*plain*,' — accompanied by a '*thus saith the Lord*,' and '*not taught by inference*.' And, furthermore, it is most reasonable to believe that those truths which God has revealed to mankind, and which therefore 'belong unto us and to our children,' are '*practical*' truths. All this is very well — just what we might expect from a logician. But, while I was pleased with this statement of the doctor's in regard to the *plainness*, the *positiveness*, and the *practicability*, of the truths of Divine Revelation, I could not well refrain from indulging in the following queries, namely: Where in all the Bible is it '*plainly*' revealed, and clearly and '*not by inference*' taught, and accompanied by a 'thus saith the Lord,' that there is to be a judgment subsequent to the immortal resurrection, when the then future condition of all mankind will be irrevocably fixed, some in happiness and some in misery, world without end? When at the same time the doctor said that 'Christ might come to us as

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individuals before morning, and *fix* our condition in heaven or in hell!' What possible necessity can there be for such judgment, when the condition of each individual will be *fixed* in heaven or hell at death; and especially when it is taught by the doctor that there is no possible release from hell, but that all who go there — and all do go either there or to heaven at death — will eternally remain in that state! If the doctor was a Catholic, there might be some reasonableness in the doctrine of a judgment after the resurrection; but even then the inquiry *where* in the *Bible* is that sentiment *plainly*, and *not* by *inference*, taught, would remain unanswered.

"Again, where in the Bible is it *plainly* and *positively* taught that 'God purposed to save but a *part* of our race; that he purposed *who* and *how many* should be saved, and that those who are saved will be saved *according to his* purpose'? And how could the world of mankind, who were 'dead in sin,' be in danger of being lost eternally, when 'God had purposed to save a part' of the world? And then, again, if Christ came, as the doctor said, and as the Saviour himself said, '*to seek and save that which was lost*,' what shall prevent him from the accomplishment of the work of his mission?

"Furthermore, if the revelation of God to man, or if 'the things' which he has revealed to us, are '*purely practical*,' it is unquestionably our duty to practise upon those truths — to carry out in practical life the principles and to exhibit the spirit of 'the things' or the truths

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which God has revealed. But what would be said of the man, especially of the Christian father, who should attempt, in the government of his family, to *practise* upon the doctrine of '*endless punishment*'? Who, when his sons might have disobeyed his laws a given number of times, or if they should remain obstinate and rebellious against his government till they had arrived at a certain age, should not only withdraw from them all his parental protection, but should fix them in a state of indescribable torture, where they *could* not love and obey him, but while they should live would continually receive the most severe punishment from him who possessed the power; and this, not because they had injured *him*, but because they had injured *themselves* by transgressing his laws, which laws were made for their good! I repeat, what would be thought and said of a father, who should thus treat his sons; especially if it were known that this father, having the complete control of these sons, who were dependent on him for their education, had *not* 'purposed' that they should obey him, and therefore had not given them the necessary education to induce in them filial love and obedience? Such conduct would outrage all parental kindness, and would not long be suffered in a civilized community; and yet, this is but a mere shadow of the *practical* tendency of the doctrine of the endless misery of those whom God has not purposed to save. What father has a heart to *practise* upon the spirit and principles of partialism? Where in the Bible is the doctrine of *endless misery plainly*, and *not by*

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inference, and accompanied by a '*thus saith the Lord*,' taught?"

Next follows a somewhat close review, for a brief one, of the "new school" and "old school" views in New England theology:

"In order to perceive the difference between two things, it is well to view them side by side. I shall therefore present the *old* doctrine of election, and with it the *new*, as I learned it from Dr. Hawes' own lips; just stating, by the way, that the old doctrine had become so obnoxious to the better feelings and the enlightened reason of the great mass of New England Calvinists, that they could not receive any longer as the truth of God the sentiment that the Almighty made some of the human race for endless punishment,— this was too revolting to their benevolence, and also to their sense of justice, — and so the '*new* school' theory was adopted. How much the new differs, in reality, from the old, let the reader judge. Here follows the 'old school' doctrine: 'By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men thus predestinated and foreordained are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished.' — *Saybrook Platform, chap. III., sec.* 3 *and* 4. *Adopted September 9th*, 1708. To this view of the subject many have seriously objected; and it is believed by the great mass of Congregational

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Christians that their clergy of the 'new school' have repudiated the old doctrine of 'Particular Election and Reprobation,' and they generally speak of it with abhorrence. But what sentiment have their clergy substituted in its place? Here it follows: 'God has purposed to save but a part of mankind (or the world); he purposed how many and who should be saved; he purposed to save those who are saved, and all who are saved are saved according to his purpose: but he has not revealed who nor how many will be saved; all are invited, and all who come to Christ will be saved.' — *Dr. Hawes' Lecture, Hartford, February* 13, 1842.

"Here, reader, you have, side by side, the 'old and the new school' doctrine, touching the purpose of God in regard to the salvation proclaimed to the world by the Gospel. And what is the difference? Let me here give the two sentiments in a condensed form. The 'old' says that the *number* whom God predestinated to salvation is so *certain* and *definite*, that it cannot be either increased or diminished. The 'new' says, God purposed how many and who should be saved; and all who are saved will be saved according to that purpose. There is a difference in the phraseology, to be sure; but is there any difference, in reality, in the sentiment? Is there any essential difference between God's *purposing* to save a definite number of his creatures, and his *predestinating* a definite number of his creatures to salvation? Just none at all. Dr. Buck says, the 'decrees of God are his settled purposes, whereby he foreordains whatsoever

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comes to pass.' Then God foreördained '*how many* and *who* should be saved.'

"There is, however, this difference between the 'old and new school men' in regard to the subject of God's economy of grace, as they hold it to be revealed in his word, namely: the former say that God foreördains some (those who are not designed for salvation) to everlasting death; while the latter either say nothing of this class, or else say that *they may* come to Christ, and be saved, *if* they *will*. And this is all the difference which appears to my mind, as I contrast the two sentiments as found in the books of the old school party and as given by Dr. H. — who, as before remarked, will unquestionably be considered good authority. The view of the subject given by Dr. Hawes is the only consistent view which can be entertained by a partialist. No one, it would seem, can doubt, that the Deity, in the salvation of the world, had a definite object in view; and all the means which he employs in the grand work of human salvation are unquestionably directed to the accomplishment of that object, and are sure of success. So that all who are saved will be saved according to the purpose of God; and if there are any who are finally lost, it is most clear that God did not purpose to save such; unless we take ground that the Deity either had no purpose in regard to the matter, or that man has power to defeat the purpose of the Almighty!

"But the thinking mind must have perceived the unreasonableness of the position, that although God has

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purposed to save 'but a part' of our race, that he has purposed *how many* and *who* they are that are to be saved, and that his purpose will be accomplished, and those who are saved will be saved according to that purpose; yet all are invited to come to Christ, with the assurance that all who come will be saved. Query: Can those whom God has *not* purposed to save so come to Christ as to be saved? If not, where is the propriety of the invitation? If some, whom God has *not* purposed to save, can so come to Christ as to be saved, where is the strength of the purpose? The fact is, God has not invited those to come to Christ whom he did not purpose to save; and, as he has invited all, we may safely conclude that he purposed to save all."

In June he attended the Massachusetts Convention of Universalists, at Springfield, and preached during the meeting. He also attended the session of the Quinnebaug Association, at Stafford, where he delivered one sermon, and an address on temperance. It was on the first Sunday in this month that he had the pleasure of listening, in his own desk in Hartford, to the first discourse of his son, Rev. John Harvey Moore, a candidate then for that sacred office, in which he has since proved himself a faithful and useful co-worker with his honored parent, and with many others who have been mutual partakers of the trials and joys of the ministry of reconciliation.

It was some time in this month, as he states, that he had the pleasure of listening to the plea of a well-educated

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African, before a public audience, in behalf of his race: "The first man," he writes, "that I ever heard ask assistance in behalf of the heathen, who did not suppose them to be in danger of endless suffering hereafter, which is usually urged as a reason why we should contribute to save them. Surely *this* is something new." On the Fourth of July he went by invitation to Warehouse Point, and gave an oration. A large number were in attendance. Twelve hundred sat down to the collation. It was a celebration of the "glorious anniversary" on temperance principles; the "ardent spirits," on the occasion, being of a different character from such as the inebriating glass could impart. From what we have read of the written oration, we judge that it must have been a fervent and effective one. It breathes the spirit of a true freeman; of an American, with a heart justly and purely exultant in view of his country's past history and present position among the nations, and with broadest and most comprehensive ideas of the essentials of this nation's prosperity. It closes with an admirable comparison of the emotions of our revolutionary fathers when conscious of their escape from kingly tyranny and the enjoyment of political freedom; and those of the favored ones, who, in the later "Washingtonian" revolution, had been delivered from the reign and thraldom of intemperance, and made the recipients of a new life, and an unspeakable joy.

In August the Connecticut Convention of Universalists held its annual session in Hartford. Seventeen ministers

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were present, and the meetings for two days were well attended, although the weather was unfavorable. From the published reports of the meeting, we judge that it must have been one of much interest. In October he went, in company with his companion, on a visit to the north. While absent from home, he thus writes to his co-editor of the *Universalist*, Rev. M. Sanford:

"*Montpelier, Vt., Oct.* 14, 1842. — Br. Sanford: Having arrived safely at the capital of the Green Mountain State, I snatch a moment from my busily occupied time, to give you a short sketch of my wanderings. After attending the funeral of E. Alderman, Esq., of Granby, on Thursday, the 29th of September, I was conveyed by a friend to Westfield, where I took the cars for Springfield, and next morning for Boston. There I met many of 'the brethren,' and in the evening had the pleasure of attending Br. Streeter's vestry meeting. On the following morning I took the cars for Concord, N. H., and from thence by stage to Lebanon, where I arrived the same evening. The next day I had the pleasure of standing in my old and familiar place, and of addressing the people of God, who assembled to hear the word. And then came the greetings, and the smiles and the tears, the calls and the visits, with all classes and ages, from the guileless youth to the pilgrim of ninety years, the healthful and the gay, and the sick and the disconsolate. After this came a grand temperance meeting, where I had the unspeakable pleasure of addressing a large multitude in my own way,

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after having listened to an excellent address by Mr. Marsh, of Roxbury, Mass.

"The society in Lebanon, now destitute of a minister, is in a good condition, with that exception. The congregation was large, attentive, and devout,—somewhat changed within the last two years, but has increased in numbers, and will undoubtedly soon settle a minister after their own hearts, one who shall 'feed them with knowledge and understanding.'

"I next came to Strafford, Vt., my native place; and, after preaching three times on Sunday, and visiting my relatives and friends till Thursday morning, took the stage for this place, where I arrived, in good health and spirits, on one of the most pleasant days I ever enjoyed. It being 'Election Day,' I saw a multitude of people, with many of whom I had had the pleasure of an acquaintance. I am to go out to Plainfield, to give a lecture, this evening; and, after preaching in this village on Sunday, shall turn my face towards my own happy home, where I hope to arrive on Friday, the 20th inst.

"The cause of Universalism is steadily gaining in the minds of the people, in this part of our beloved land. I am now in the office of our excellent brother and co-laborer in the cause of truth and human happiness, Rev. Eli Ballou, editor and publisher of the *Universalist Watchman*, where I am surrounded with brethren of like precious faith. I hope you will look well to our little sheet till I return, when I will endeavor to do my part of the work."

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He was absent twenty days, during which time he preached twelve sermons, besides attending weddings and funerals, and making many calls. On his return, he takes occasion to speak again of some of the impressions of his journey. In a published article he mentions some of the signs of improvement which cheered him wherever he went, and also of the unpleasant sensations which he experienced in witnessing the workings of the "Miller" delusion, then quite prevalent in many parts of New England.

"We were highly gratified to observe the great progress which temperance and Universalism have made, and are making, in those portions of New England through which we passed. There is 'very much land to be possessed' yet, in these respects, but the work of improvement is going on. The people, as a general thing, in those sections of the country where we visited, are happy. Some of them, of course, find fault with 'the times;' but, with an abundance of everything necessary to the support of both man and beast, no one ought to complain. Such a time of plenty has seldom been known. But there is always something to disturb the peace of more or less of mankind, even in times of plenty and of present enjoyment. Many at this time, in all parts of the country, are filled with the most tormenting fears on account of the silly statements made by the believers in the Miller delusion. And the uncommon fruitful season with which Heaven has blessed us is, by many, taken as one of the proofs that the world is soon to be destroyed. Such per-

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sons will have many positive signs of the coming of that dread event. If the crops had been nearly or quite all destroyed, that, of course, would have been claimed as evidence of the end of the world. A dry time is a sign, a wet season is a sign of the coming of the same event. If uninterrupted health is enjoyed for a long time, in the estimation of some it betokens some awful calamity; and if some malignant disease sweeps over the land, prostrating the robust and the gay, it is a sure sign of something worse; all of which evinces a want of that strength of mind, and that confidence in the wisdom, and goodness, and power, of the Divine Ruler of all worlds and beings, and the merciful Disposer of all events, which is so essential to present peace and happiness.

"Our Saviour taught mankind to enjoy the present, and not to be so anxious about the concerns of the future as to render them unhappy now; from which instruction we may be assured that the best preparation for the future is, so to live as to enjoy the present. Cultivate such views of God and his government as are best calculated to induce filial love to him, cheerful obedience to his laws, and resignation to his will, which is the basis of human happiness. Let us all strive to feel as did the Psalmist when he said, 'The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore.'"

It was soon after his return from this journey that he received an invitation from his friends in Lebanon to

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become again their pastor. But he did not see it consistent with his duty to accede to their wishes.

In November of this year he preached in the state-prison to the convicts. His subject was, The Government of God: 1, as Paternal; 2, as Universal; 3, as Perfect; 4, as Merciful. He seems to have enjoyed this interview with those erring ones of the race, affording him, as it did, an opportunity of leading their minds to the contemplation of that character which even they were called upon to imitate, and in which they might find attractions to purity and uprightness of life.

He designed also to impress upon the minds of the prisoners the fact that the punishment which they endured was not designed to be retaliatory; that their good, as well as the safety of society, is the object of the laws, requiring the obedience of all, and the punishing of those who transgress them; that if the public could feel assured that they had reformed, that there was no danger of a repetition of crime by them, their prison-doors would be at once thrown open, and they be restored to light and liberty. In a notice of this visit to the prison, published in the *Universalist*, he takes occasion to speak thus wisely respecting the just treatment of criminals while in prison, and the compassion which should follow them when they have served out their time there, and are turned out upon the world:

"The perfect neatness and order which is here observed, the attention which is paid to the health and morals of the convicts, reflect honor on the state, and on

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the officers of the institution, and show a wonderful improvement in this important department of our government. But we ought not to stop here. There is yet room for improvement. The only difference in the punishment required by our present regulations, between those who are committed for capital offences and such as in a fit of intoxication may have stolen a horse, or by the influence of some old sinner have been led to join in the breaking open a shop for the purpose of taking therefrom some trifling article, consists simply in the *time* of service. There is, if we have been correctly informed, no other difference in regard to the degrees of punishment there inflicted. Might not some improvement be made in this respect? Might not a system of classification be successfully adopted, for the purpose of proportioning the punishment to the magnitude of the offence, as well as for the purpose of encouraging reformation? When a convict has served his term of imprisonment faithfully, and perhaps has earned the state considerably more than his expenses, ought he to be turned out into the cold world poorly clad, with a few shillings in his pocket?"

Some time in this month he assisted in the formation of a Home Missionary Society, of which he was made treasurer. He had a very strong desire that this enterprise should grow and become a permanent one among the Universalists of Connecticut, and of all our states. He writes of it:

"We do not expect to revolutionize this part of the

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world in a moment; neither do we expect that the glorious truth of the final holiness and consequent happiness of 'all who die in Adam' will be brought home to the understanding and the heart, independent of the use of the appointed means. And, although the means at our command are small, and although the employment of them may bring upon us the labor and reproach which attended the apostles, 'because they trusted in the living God who is the Saviour of all men,' yet we cannot feel justified only as we use the means in our power to promote what we believe to be the cause of God's truth and man's happiness. We feel very confident that there are means within our borders, which, if called forth by the united action of our friends, would do vastly more for the advancement of the cause of Gospel truth than has hitherto been done. There has been a great lack of concert in this work, as well as lack of action,— too much despising of the day of small things, too little zeal and engagedness in the work. And to remove these, and similar evils, is the object of those who have put their hands to this work."

On the evening of December 25th of this year he delivered a Christmas discourse in his church, which was afterwards published in the *Universalist*. His text was Isaiah 9 : 7,—"Of the increase of his government and peace there shall be no end." After a very clear statement of the ancient predictions concerning the Messiah, his character and office, and of his actual appearing in Jesus Christ, he speaks of the kingdom which he came

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to establish upon the earth. "Christ always comes in his kingdom. His empire is mind — all minds, the whole human creation. It is not with confusion and bloody strife; in the terrors of the tempest, in the upheaving earthquake, nor in the thunders of Sinai: but in the 'still small voice' of love and mercy speaking to the conscience and heart; calling the sinner away from his sins; imparting to all who will listen needed instruction, inward strength to resist temptation, and enabling them to overcome evil with good. Its coming, too, is as the light of day. The adaptation of light to the organs of vision, its revealing, attractive, diffusive, and universal genius, is strikingly illustrative of the nature and coming of the everlasting kingdom of the Messiah. As light is adapted to the organs of vision in all creatures possessing these organs, so the light of that glorious truth which came by Jesus Christ is adapted to man's moral nature everywhere."

Of the principles of this kingdom he says:

"Again, let it be remembered that the coming of the kingdom of Christ was, and is, and will continue to be, the coming of the principles of righteousness, and peace, and joy; for such is the kingdom of God. When we take into consideration the condition of our race, scattered over the face of the globe, we see at once the folly of the idea of the personal coming of Christ in his kingdom; but, if we adopt the rational view of the subject, we can see how that kingdom can come in all parts of the world at one and the same time, as the light of truth and the

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influence of love may shine upon the minds and affect the hearts of such as are on the opposite side of the globe at the same time. Also, that those who may occupy the same room, or even the same seat, may be very differently affected, as they may receive or reject the Saviour. Only keep in view the fact that mind is the empire of Jesus, and that individual minds may be very differently affected while the outward condition is the same; also, that where righteousness and peace and joy reign there reigns Christ, and all seeming difficulty or doubt in regard to the coming of Christ, and the nature of his kingdom, will vanish."

Also, of the similitudes setting forth this kingdom, he remarks:

"The kingdom of Christ is represented, as is supposed by the prophet, under the similitude of a stone cut out without hands, becoming a great mountain, and filling the whole earth. And when Jesus himself spake of the progress of the kingdom of heaven, he compared it to a grain of mustard-seed, which is small indeed, but which at length produces a tree, in whose spreading branches the fowls of the air might rest.

"And again, to the operation of leaven on the meal, which, in its diffusive, silent, and universal effects, is emblematic of the progress of the kingdom of 'righteousness, peace, and joy,' in the human mind. In the progress of society, from a state of ignorance, barbarism, and idolatry, up to the present state of knowledge, civilization, and the true worship of God, may be traced the progress of

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the kingdom of Christ. Every degree in the progress of civilization and refinement of manners prepares the way for the coming of the kingdom of Christ, the improvement in morals and religion, and consequent happiness. All of the benevolent enterprises of this age, and all past ages; every philanthropic pulsation that beats in the great human heart, or individual hearts; every increased emotion of kindness in the bosom of man toward his fellow-man; and every additional desire which is experienced by any of the children of men to possess more and more of the spirit of Christ, is an evidence of the progress of the kingdom of our Divine Lord and Master."

And, once more, of the final triumph of his kingdom:

"The triumph of Christ's kingdom will be complete, when he shall have put down all rule, authority, and power, which is opposed to the spirit and principles of his government, that 'God may be all in all.' This blessed state of things is contemplated in the mission of Christ. To save the world from sin, as we have seen, was the glorious object of his mission, the accomplishment of which will secure his final triumph. All of those promises, predictions, and declarations of scripture, which relate to the nature, object, progress, and triumph, of the kingdom of Christ, go to confirm the mind in the belief of that all-glorious and most desirable sentiment, of the final destruction of all sin, the redemption and immortal glorification of all mankind in heaven. This all-sustaining sentiment is perfectly consistent with the

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nature of the Gospel kingdom, and the figures by which its power and progress is illustrated by the inspired writers. It is a kingdom of light, which shows its power to dispel all darkness; it is a kingdom of righteousness, which shows its power to triumph over its opposite; it is a kingdom of truth and grace, which is incontestable proof that it will beat in pieces and destroy all error and sin; it is a kingdom of good-will to men, which proves that it will overcome all evil; it is a kingdom of peace, and will consequently subdue all discord and strife; it is a kingdom of joy, which is destined to cause sorrow and sighing to flee away; finally, it is an immortal kingdom, and, as all other kingdoms, and principles, and powers, save the kingdom of God and the principles which emanate from him, are wanting in the principle of immortality, and are essentially mortal, we have the strongest possible assurance of the final and glorious triumph of the kingdom of Christ, and that 'of the increase of his government and peace there shall be no end.'"

At the close of this year he makes allusion again to the effects of the "second advent" excitement in Connecticut and elsewhere; the history of which is only a repetition, with certain variations suited to the times, of what has been realized in other years, and by other mortals who have grounded their faith in the sudden and near advent, on the erroneous supposition that Christ has never made his second manifestation, according to his own declarations, as they are so plainly given in the Gospel.

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The excitements which have, from time to time, during the last fifteen years, been raised and kept alive, founded on the apprehension of a speedy personal coming of Christ to our world, and the destruction of the present order of material things in it, have a cause; and this cause is not confined to such as are distinctively termed in these days "second adventists." It exists quite as much with other Christian sects, who have held, in substance, the same general doctrine respecting Christ's personal coming, and that, perhaps, at no far-distant day. Until different views prevail, views more consistent with the New Testament teachings, the second advent doctrine, as we hear of it repeatedly in these days, will have its new advocates; and new years, and months, and days, will be appointed for the advent, as old appointments are seen to fail. On the eagerness with which some other Christians beside "Millerites" appropriated this delusion to subserve some of their sectarian interests, Mr. Moore writes, in a latter to a friend: "We have had a great excitement on what is called religion. But I fear that the true religion is wanting in much of it. There are those who have not a particle of faith in the Miller delusion, who yet, because they can frighten weak-minded men and women, and little children, will wink at the folly, saying, 'It is best to be prepared;' as though, if the world is to remain, no matter how satanic the people act!" Again he says, in an editorial article on this subject: "There is a single fact which would go far in my mind against the idea that Mr. Miller knows anything more about the fulfilment of the

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prophecies than others, even on the supposition that they relate to such a destruction as he claims that they do; which, by the way, is very questionable, to say the least. It has always been as important that each individual and generation of our race should have known the precise year of their death, as that any one generation should have that knowledge, that they might have been induced thereby 'to prepare for eternity,' which is the professed object of those who advocate Millerism. The fact to which I referred is this, namely, God has *not* seen fit to reveal to mankind the particular year or day of their death, notwithstanding the salutary influence such revelation might, according to present assertions, have had in saving them from future endless ruin. If, therefore, the world is to end in 1843, or any subsequent period, we have no evidence for believing that any one has been 'let into the secret' as to the precise time; neither is it at all certain that the scriptures used by Mr. Miller and others, to support their visionary theory, have any sort of reference to the subjects to which they apply them.

"The better way is, for people to attend to the concerns of to-day, of the present; 'do justly, love mercy, and walk humbly;' 'lead a quiet and peaceable life, in all godliness and honesty;' give heed to the *internal* coming and kingdom of Christ, and not be in a worry about the 'end of the world,' or about the day or manner of our death. And this not through fear of burning, freezing, or drowning, if we do not observe these rules, but from a

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sense of *duty* to our God, to ourselves, and neighbors." Sensible advice, indeed.

As the theory of Mr. Miller, and others like it still advocated, tend to show the absurdity of the old ideas concerning the personal coming of Christ, — as it is only the setting on fire of materials which the Christian world had long had on hand, — it cannot be otherwise than that out of its evil good should come. It will open many eyes to search for the true doctrine of the coming and reign of Christ with man. That the delusion is somewhat fatal to the opinions of the popular church on this subject, has been unhesitatingly declared. "This style of interpretation," says the *New York Evangelist*, "we assert, tends fearfully to Universalism. This tendency we are prepared to prove." An encouraging concession, notwithstanding the fears of the writer.

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CHAPTER VII.

MINISTRY IN HARTFORD.

THE third year (1843) of the ministry of our brother in Hartford began on the Sabbath day. The subject of his discourse in the morning was drawn from the words of the Psalmist,—"We spend our years as a tale that is told." In the afternoon the communion service was observed, and in the evening he lectured on the judgment of Christ. He writes in his journal: "This has been a happy day. God be praised for his goodness. May I be guided by his spirit through the year."

Some time in January of this year he received an invitation from the Universalist society in Concord, N. H., to visit and officiate for them as a candidate for settlement; but he declined. In February one of his Sunday evening lectures was a reply to certain statements made by Dr. Hawes, of Hartford, and others, against Unitarians and Universalists. In March he enjoyed the annual visit of the members of his society, and of the children of the society and congregation, at his house.

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He thus speaks of it: "Such visits are very gratifying and useful; as by them the members of a congregation are made acquainted with each other, their social nature is cultivated, and the heart of the minister is encouraged, as he is assured of the interest which his parishioners feel in his welfare. And *such* a visit as that of the children is seldom enjoyed. So many miniature men and women together — their artless appearance, their guileless chit-chat, their frolicsome and innocent glee, their excellent behavior, and their apparent happiness — could not fail to awaken the most pleasant emotions in the minds of all who love this interesting portion of the great Shepherd of the flock."

In May he was quite interested in a course of lectures given in his church, by Rev. D. West, on the Evidences of Christianity. He speaks of the lectures in high terms. It was in this month that he gave an evening lecture on the subject of capital punishment. Much to his satisfaction, most of the members of the state legislature were present.

In answer to a question not unfrequently starting up for new thought and solution, "Does crime increase?" he has the following observations in the *Universalist* of June 10th:

"Does crime increase? This question is answered in the affirmative by those who take the position that the morals of the people are growing more and more corrupt. If such is the fact, we should be alarmed, and set ourselves immediately to work in order to discover the cause

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of it. Those who take this view of the subject more than intimate that this increase of crime and laxity of morals of which they complain, is the result of the lenient measures and laws which have been enacted and adopted by the law-making power. They contend that the more severe the laws, and the more rigorously they are executed, the more moral the people will be.

"That there has been a very great change in the laws from severity to mercy, within the last half-century, none will dispute; and *if* crime and immorality have increased during that time, it may be well to inquire whether the law-making power has not been mistaken in regard to the influence of lenient measures for the suppression of crime. But the position taken should be established by reference to the facts in the case, before we take any retrograde steps in legislation.

"Is it, then, true that crime and all sorts of immorality are on the increase? Does vice preponderate over virtue? Is there more dishonesty and fraud than honesty and sincerity in the world? In short, is there more evil than good? The superficial thinker will say that these questions, painful as is the fact, must be answered in the affirmative. But those who look beneath the surface of things, those who think deeply on the subject, and take into consideration all the facts in the case, will come to a very different conclusion. Several things should be taken into consideration in making up our minds on this subject. The difference in the population between the present time and fifty years since. Then, the great

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amount of crime committed by foreigners, who, coming from countries where the laws were severe, and they kept in ignorance, have felt for the time that they were at liberty here to do as they pleased. Then, again, the fact that the press seizes upon every crime that is committed, and, painting it in the most glowing colors, and giving it to the world, runs it through a hundred papers, when fifty years hence it would have been seen in but one; the facilities of communication, by which the whole country live, as it were, in the same neighborhood; these, and other circumstances, cause many to err exceedingly in view of the supposed increase of crime. Crime is noisy; obedience to the laws, quiet. The transgressions of men are published to the world, while the many acts of obedience are not noticed.

"Take a single city or a village as an example. If any vicious act is performed, even the most trivial, if it is contrary only to the rules of decorum, and not criminal in the eyes of the law, the whole populace are forthwith informed of it, and it becomes a 'town's talk.' But a thousand acts of civility and kindness are performed in the same city, and no flaming newspaper paragraph is written; nothing is said by any one about *those* acts. And why? Because they are the common every-day occurrences. We pass a man on some narrow walk, and he does *not* insult us; and do we stop the first friend we meet to relate to him the fact? We sleep quietly through the night, undisturbed by the noise of the burglar; and do we report the fact to the editor of the morning paper,

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that the whole city may know it? No. The virtues of mankind are not published to the world, while every crime and sin that is committed, if at all uncommon, is published as on the wings of the wind.

"Of the fifty thousand husbands and wives in this state who live quietly and happily together in that most endearing connection, not a word is published concerning it. But if one case occurs where serious difficulty is experienced, the whole state is apprised of the fact. It is questionable whether the present practice of giving publicity to all the immoralities and crimes which stain the page of human history, conduces to the improvement of society. We very much doubt the utility of the practice. Especially do we deprecate the practice, which prevails to no little extent, of exaggerating such accounts, as many editors have done, for the sake of 'telling a smart story.' If it were the practice to publish accounts of *good* deeds as much as of *bad* ones, many would change their opinion in regard to the increase of crime."

He expressed a very strong interest, about this time, in a new family prayer-book which had made its appearance from the press.* He sought diligently to make his own people acquainted with it. "Its utility," he writes, "can hardly be doubted by any one whose mind can rise above the prejudices of education. We hope it will find its way into each family of Universalists, at least, and be

* Family Worship; containing Reflections and Prayers for Domestic Devotion. By Rev. Otis A. Skinner. Boston; published by A. Tompkins and B. B. Mussey.

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the means of improving the hearts of all who may read or hear it read." Another affirmation, this, of his desire to have the social blessings of our faith enjoyed; to have in our families and homes the domestic altar, consecrated to the daily worship-service of the Father of all.

In July he preached in Bloomfield a message such as the people of that town had never heard before. It was a message in full; that message with which the angels came for "all people." It was received with much joy. On the twelfth of August he left home for Philadelphia. On his return he attended the Connecticut Convention of Universalists, at Danbury. In consequence of heavy rains on days preceding the convention, there was not a large representation, by delegates, of societies from a distance. The public services, however, were well attended; and the meeting, as a whole, was one of more than usual interest.

Of this visit to Philadelphia he writes: "We enjoyed the pleasure of spending the second and third Sundays in August in Philadelphia, on exchange with brother T. D. Cook, pastor of the Callowhill-street Church. No one can visit that beautiful city, especially if they have the good fortune, like us, to have many warm-hearted friends there, without enjoying a rich treat. There is so much in that city and the surrounding country to interest the visitor, and such a generous spirit exhibited by its citizens towards the stranger, that one cannot fail of feeling at home in their midst, and of enjoying life most fully.

"In addition to what we had seen on a previous visit

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there two years since, by the kindness of a friend, and the politeness of the officers of the government, we were admitted to the Eastern Penitentiary, the House of Refuge, and the Alms-house. From what we saw and heard, and from reflection upon the subject, we have no hesitation in giving the Eastern Penitentiary the preference over all other prisons of which we have any knowledge, as to the mode of punishment. There can hardly be a doubt, as it appears to us, that 'solitary confinement' exerts a more salutary influence on the morals of the prisoner than the course pursued in other prisons. Many startle at the idea of 'solitary confinement,' as though the prisoner was confined in a narrow, dark cell, where he sees no one, has no exercise, is not spoken to, speaks to no one, has no books, and is poorly fed. But when it is known that in that prison each cell is sufficiently large for a work-shop and sleeping-room, well lighted and ventilated, with pure water always at hand, with a yard as large as the cell in the open air, where exercise is allowed each day; that the food is far more desirable than that of very many of the inhabitants in our cities; that the prisoners see and converse with the physician, warden, and keepers; that the moral instructor visits each prisoner when he pleases, to converse with and instruct him; that the Bible is placed in each cell; a circulating library is kept for the use of the prisoners; that they hear preaching frequently from the different clergymen of the city; and, besides doing the task set them, an active man may easily earn twenty

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dollars a year by over-work, which is his when he leaves; — when all these things are taken into the account, the idea of *such* 'solitary confinement' is not so dreadful. And it is a question which is deserving of serious consideration, whether one year's confinement, on this plan, so far as regards the legitimate objects of punishment, would not do more good than three years on the other plan.

"The House of Refuge is a very large establishment for juvenile offenders, conducted somewhat on the principle of our state-prison, with the addition of a school, and as much liberty within the walls as is judged consistent with the object, which is the reformation of its inmates.

"The Alms-house is on the west side of the Schuylkill, and is built on a magnificent scale — capable of accommodating nearly three thousand persons, all at the expense of the county and city of Philadelphia. Everything in each of these institutions presents an appearance of neatness, and as much humanity as could be expected."

Since the death of Mr. Moore, Rev. James Gallager, of Meriden, Ct., has penned the following reminiscences of the man, and of a ride in company with him to the convention at Danbury:

"I shall never forget my first acquaintance with him; it was in August, 1843. The State Convention of Connecticut was to hold its session at Danbury. Br. Moore, Br. L. B. Mason, and myself, being in New York on a visit, concluded to attend the convention. Arriving at Bridgeport in the steamer, a cold, heavy rain set in, and

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the only conveyance to Danbury was by what might be called a Jersey wagon and two horses. The wagon had at one time boasted a set of curtains, but at this time only the remnants were hanging in strips from the top, just sufficient to enable the rain very conveniently to run down them upon the passengers, wetting us completely through. But there was no other alternative; go we must in that conveyance and that heavy rain, or not go at all. We mounted the wagon, and during that long, wet ride, the horses going about four or five miles an hour, Br. Moore poured forth a fund of anecdote and humor, so perfectly natural to him; took it so good-naturedly and philosophically himself, inspiring us with the same feeling and spirit; drew so many hearty laughs from the whole company (one or two strangers being with us), that we almost forgot the hydraulic process we were undergoing. Those strips of curtains hanging at one side, with the rain pouring from them upon us, together with the whole appearance of the wagon, company, etc., afforded such subjects for merriment, that we concluded that it was much pleasanter and more poetic than riding in railroad-cars, whirling with lightning speed through the country, unable to see or enjoy the beauties of the way. Old dame Nature was getting a good ducking, and we could see the process. In fact, we all concluded that we had not had, for a long time, such a pleasant ride; we richly enjoyed it. To Br. Moore we were, in a very great measure, indebted for the pleasantness of that ride; to his Christian philosophy, his good-nature,

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his disposition not to fret or worry, but to take things easily, and make the sun shine within, though it might storm without. Such was his general character, I believe. Yet no man was more prudent, more becoming, more serious in his manner, on all proper occasions. These things added force to his preaching, while his whole life was an example to the believers, and his ministry a blessing."

The return of Mr. Moore to his home, at the conclusion of this journey, was marked by a demonstration among the most welcome and delighting of any that he could have imagined. His interest in the Sabbath-school, and in all the "little ones" of his flocks, we have had occasion to notice in other pages of this memoir. He loved his Hartford children, and was dearly loved by them. And so, during his absence this season, the pupils of his Sabbath-school determined upon receiving him, on his return, with some expression of affectionate regard. They resolved to meet at the church on the day of his return, each bringing a gift of flowers. They met as agreed upon, and four large and very rich bouquets were prepared by the young ladies of the Bible-class and some of the teachers, from flowers brought by the children. The members of the school having arranged themselves in order in the middle aisle of the church, the pastor was introduced by the superintendent, and received by one of the scholars, Miss Jane Squires, with the following address, written for the occasion by Miss Mary Ann Dodd:

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THE WELCOME HOME.

To the sailor on the stormy main,
And the traveller o'er the desert plain;
To all who turn on a homeward track,
Sweet is the thought of a welcome back.

And the hearts at home impatient burn
For the coming hour of a friend's return:
And smiles of love, and words of joy,
Shall sweetly that golden hour employ.

Pastor and Friend, though short thy stay
From home and thy little flock away,
We joy that those parting days are o'er,
That we look on thy pleasant face once more.

Our hearts are glad, and we bring thee flowers
Culled in the waving summer hours:
Each fragrant leaf hath a fairy tone,
Breathing to thee a *welcome home!*

The flowers must lose the rich hues they show,
But our love for thee will brighter grow;
They may droop and die with to-morrow's sun,
But *our love for thee* shall still live on.

For our youthful group the coming years
Will bring meeting smiles and parting tears,
Till we pass away to a fairer shore,
To be met and welcomed here no more.

And when one by one our little band
Shall all be called to that happy land,
We shall meet thee where sweet odors rise
From the fadeless flowers of Paradise.

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It was not in the heart of the pastor to receive with mere formality such a tribute as this. The abundance of that heart found utterance from warm lips, and the response to the welcome was worthy the man and the minister. The school then joined in singing an appropriate hymn, and all passed out, each scholar taking the pastor by the hand, and presenting him with flowers. They then formed in procession, the pastor and superintendent at the head, and proceeded to the wharf, where they were received on board the steamer Phœnix, and conveyed to Weathersfield. Here they were met by Mr. Pillsbury, the warden, and Mr. Kellog, chaplain of the prison, who showed them kind attentions. Having visited the prison throughout, and joined in the devotional evening service, they reëmbarked, and returned to their homes.

Such a return, after absence, as this, might well be compared with many a triumphal entry of the ruler and conqueror from the sanguinary field, where not only lives by thousands had been sacrificed, but hearts of survivors wounded and crushed, their helpers taken away, their earthly hopes cut off. Here, at this meeting, were no such sad reflections. A conqueror, indeed, returns to his people; a ruler and holder of their hearts' affections, where he reigns by love; one who has taught them the way of righteousness, and led them in the paths of peace. What a greeting! And from the children, too! Was not such a welcome of the Master from the little ones in the temple among the most holy and blest of any given us

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in his history? The children! Give us places in their hearts, an interest in their blessings, always. What an inimitable conception is that of the poor crazed poet (as he was deemed), Macdonald Clark: "Bury me near the children. — Four things, I am sure, there will be in heaven: music, pure air, flowers, and plenty of little children." "Whoso is wise" will realize the value of these thoughts about the little ones, and something of the real greatness of being a leader among them.

During this year Mr. Moore was very frequently called upon to deliver addresses on temperance, and none were readier to answer the calls than he. His labors in this direction were quite as many as his other duties would allow. This was one great principle of Christianity, and he would do what he could to promote its growth. He had, however, a whole counsel of the All-wise and gracious Father to make known. "I am set for the defence of the Gospel," was one of his life-texts, and his words and deeds preached many an impressive and useful sermon from it. It was in the autumn of this year that he took occasion to notice, in his discourses and through the press, the anxiety evinced by other sects because of the increased attention given to Universalism in many parts of Connecticut; an anxiety which led to many very hard and abusive sayings against this faith and those who maintained it. He very sensibly felt for those conscientious believers in places where they had not much strength in numbers, and were on this account more liable to persecution for their faith. Gladly would he

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have visited and given them encouragement; but duties to others forbade this gratification. He gives all such, however, excellent counsel, as will be seen by what follows, from one of his editorial articles.

After noticing certain recent "attacks on Universalism," he concludes thus:

"There is, after all, very much good resulting from the course pursued by those who reject our faith; although they do not intend to bring about all the results that are seen. If they mean it for evil against Universalism, God turns it to a good account, by suffering them to denounce and misrepresent it and its advocates, which calls new attention to the whole great theme. We hope our friends in the vicinity where these attacks are made, will exhibit the true spirit of the Gospel, and 'put on, as the elect of God, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering,' and never descend to the use of low and mean language used by men whose words should not be repeated, and will not be by those who heed the exhortation of the apostle, 'Let no corrupt communication proceed out of your mouth.' Sometimes, it is true, we may be justified in shooting 'folly as it flies;' and it may be that we are justified in ridiculing the nonsense of the world, or of showing our disapprobation of what is foolish and low in terms of severity;—but it is the part of wisdom never to shoot unless there is something worth aiming at; and, in ridiculing the ridiculous, not to become ridiculous; nor, in opposing the vulgar, to run into vulgarity. There is a way by which

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to 'rebuke sharply' without descending to the level of that which we condemn. And may all who claim to be Universalists show, by their words and actions, that their religion does not allow them to descend to the use of debasing language, or to sinful deeds."

He took occasion, also, about this time, to speak and write freely in reference to the subject of church organization. He desired that Universalists would not only agree to the propriety of such organization, but that they manifest their faith by works. He writes: "That such an organization, on Gospel principles, is useful and important, no one, it would seem, can dispute. Why, then, do our friends who are so circumstanced as to warrant the measure delay action on the subject? Why not *do* that which will increase their individual and associated strength? Is it said by many that 'we are few in numbers and weak in means, for the support of the regular ministration of the word'? This may be true; but is it any reason why those few should not enjoy the privilege and profit of such an association, and that the means they *do possess* should remain unemployed? We would not so reason on any other subject. We should not expect our numbers would increase and our means multiply by inaction. Nor would it be reasonable to say, that because there are but few scholars in a district, and the means of education are limited, therefore these few must be deprived of the advantages of education."

On the last Sabbath of this year he discoursed to his people in the morning on the history of Universalism,

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and in the afternoon on the history of the society of which he was then pastor.

It was at the close of this year, also, that he relinquished his work as editor of the *Universalist*, as also his pecuniary interest in the paper. It was first issued at Middletown, by Rev. L. S. Everett; and on his leaving the state it passed into the hands of Mr. Moore, who was assisted editorially by Rev. R. O. Williams and Rev. M. Sanford. It was now to be united with the *Trumpet*, by mutual arrangement between the proprietors of both journals. Mr. Moore had become convinced that no man should attempt to be at the same time the pastor of a religious society and the publisher of a weekly paper. Could the Connecticut journal have been continued, it would have been very gratifying to Mr. Moore; but he desired to be free from the care and anxiety which the business concerns of such a publication would impose upon him. In surrendering the charge of the paper, he said:

"In closing my labors as conductor of this religious journal, I desire that my brethren who are engaged in conducting the press in behalf of the great central truth of Christianity, the final holiness and happiness of all mankind, will accept the assurance of my gratitude for the courtesy and Christian kindness which they have uniformly exhibited towards me, as we have labored in the Master's vineyard in that capacity; and that they will receive, in the same spirit in which it is offered, the exhortation to contend manfully, and in the spirit of our

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Master, for the upbuilding of the cause of practical Christianity in the world; to avoid personal strife and contention about those trifling things and sentiments, or giving publicity to repartee which may appear well enough in a private circle, but which appear bad enough when published to the world, especially in a religious journal; knowing that they occupy an important and a responsible station, the influence of which is great, for good or for evil.

"To the patrons of the *Universalist* I would express my acknowledgments for your countenance and support, in assisting me and my coadjutors in disseminating what we conceive to be the truth of God, and the promotion of the cause of Christian progress, in which we have not labored in vain. I shall take my leave of none of you, as I intend to commune with you often, through the columns of the *Trumpet;* and I will hope that very few of you will take your leave of me. The greatest bargain a man makes is the paying for and reading a well-conducted religious newspaper."

At the commencement of the new year, 1844, he speaks in terms of encouragement of the society with which he was connected. He prays for its inward as well as outward prosperity; and records with much gratification an addition to the church made on the day of the communion service. He looked for prosperity where it would most surely be found, in the religious inclination and consecration of souls to the Christian service.

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His birth-days are almost always religiously mentioned in his diary. This year he writes: "Forty-seven! can it be possible? It is even so. Should I live another year, may I do more in the cause of Christ than in any former year. To this end may the wisdom and love of God guide me." In a letter to a friend, bearing date March 12th, he thus writes respecting the doctrine of the unity of the human race:

"My present views are, that God has so connected the race of man that it must rise or fall together. If one member suffers or is degraded, the race must, more or less, according to their knowledge of it, suffer and feel degraded; as one is exalted or honored, all who know it partake by sympathy of the same. I love this sentiment more and more, as I dwell upon it; and particularly its practical influence. Once fix this idea in the mind, and what will it not do in inducing obedience to the golden rule?

"Paul had it right. 'All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's.' What a glorious passage! How full of hope, and confidence, and joy!"

On the 23d of May, his son, Rev. John Harvey Moore, was ordained to the work of the ministry at Warren, Mass., where he had accepted an invitation to a pastorate. The father was present, and offered the Ordaining Prayer. It was a day of inexpressible pleasure to him. "The words of that prayer," says one who heard

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it, "I do not remember, but the prayer itself made an impression which will keep it in memory while I live. A more appropriate or affecting petition on such an occasion I never heard." He had more than once said, that if he had ten sons he should be glad to see them all devoted to the work of the Gospel ministry. In June, after attending the Hartford Association of Universalists, at North Granby, he visited Troy, Saratoga, Schenectady, and other places; spending one Sabbath on his way from home, and another on his return, in New York city. In July he attended the dedication of the Unitarian church in Southington. He writes of the occasion: "Dr. Brazer, of Salem, Mass., gave the sermon. Subject, the 'New Birth;' treated chiefly by opposing the 'orthodox' notions of it. In the afternoon, Mr. Farley, of Brooklyn, N. Y., preached the sermon. Subject, 'Faith in Jesus as the Christ, the Son of God, the only Christian creed.' It was treated after the same manner as the preceding discourse. There were three Universalist ministers present, who, notwithstanding the profession of the leading Unitarians in the place, and of the order generally, that they are desirous of a union with Universalists, particularly where both parties are weak, were not noticed at all." In August he records a lamentable circumstance of the death of three boys, by drowning, in the Connecticut river. They were in for the purpose of bathing. The youngest went in first, waded off an offset; the next, a brother, went to his rescue, and sunk in like manner; when the eldest followed for the same purpose,

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and met the same fate. The water was deeper than they had supposed it to be. They were members of the Hartford Universalist Sabbath-school. His discourse on the funeral occasion was an appropriate and deeply affecting one, from 2d Kings, 4th chapter—"It is well." Fifteen hundred persons were present. The last of this month he attended the State Convention at Norwich, a meeting of much interest to him.

During the remainder of the year he was very busily engaged in his vocation with his own people, and in lecturing in places abroad. He regards the year, at its close, as one of unusual interest, and thus expresses himself in view of its providential relations to him: "For all the blessings conferred upon me this year, now so nearly closed, let me be sincerely thankful to Him from whom all good cometh. May my true thoughts of them lead me to confide in the God of heaven constantly, and to practise upon the principles of the Gospel. And in all the future may his wisdom guide and his mercy keep me in the path of duty. Amen."

On New Year's day, 1845, the children of his Sabbath-school visited him, by invitation, at his own home. The interview was a mutually happy one; and a "home" season indeed it proved to be to the pastor, and to the tender lambs of his flock.

A little accident occurring about this time, which proved to be of his own carelessness, he remarks in his journal: "Bad luck! Worst of all, had nobody to scold.

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Was myself wholly to blame. If we should treat others in their mistakes as we do ourselves when we are careless, how differently should we behave! We *shall* thus treat them when we love them as ourselves."

On the 14th of January of this year he attended the dedication of the new Universalist church in Canterbury, Conn., and preached the sermon on the occasion. In April he was present at the dedication of the new Universalist church in Springfield, Mass., and took part in the services. In the month of June he spent two Sundays in Troy, N. Y. In July, one Sunday in Troy, and one in Albany; also in Lynn two Sundays, taking occasion, while in the neighborhood of the last-named place, to visit his old friends in Danvers, by whom he was very cordially received. Some time during this month he expresses, in a letter to a friend, his unwaning devotion to the Christian ministry. "I am pledged," he writes, "to the cause of Universalism, and shall preach it so long as I have strength, and continue to believe it true."

During this month he speaks of the state of the society of which he was pastor, as follows:

"Our society in this place is moving on in its steady course. The regular congregation is respectable, both in numbers and zeal for the promotion of the interests of the society. There has been for the last four and a half years a gradual increase in the interest manifested in the church, Sunday-school, and all that appertains to the permanency of the cause of truth, as held by Universalists of the city."

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There had been some talk of the erection of a Unitarian church in Hartford. How Mr. Moore regarded this contemplated event may be learned from the following expression of his feelings. It is a breathing of the true spirit:

"Rumor says we are to have in this city, what most strangers are surprised to learn we have not — a Unitarian church. We really hope the time is not far distant when there will be another church in this city in which shall be proclaimed the strict unity, the impartial and unending goodness of God, the equal Father and changeless friend of the whole human race; in which the doctrine of the vicarious atonement by Christ, total depravity of man by nature, the infinity of sin, and endless punishment for the sins of this life, shall be discarded as unscriptural, unreasonable, and as making no part of Christianity; and where all may enjoy the privilege of the members of Christ's church, irrespective of their peculiar views, if they evince a disposition to cherish the spirit of Christ.

* * * * * *

"Although we would prefer that the people should embrace the whole truth, yet it is *well* that they should embrace and defend the first principles of the system of Christianity, as these may lead into all truth. It is *better* to follow out these principles to their legitimate results. We would say to all, of whatever name or party, be *true* to the light given you; let not the consideration of popularity, or of policy, deter you from doing your duty faithfully; maintain what you believe to be truth,

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always holding your mind open to the reception of more light, and you shall possess what is of far more consequence than all the world beside — a conscience void of offence."

At the close of this summer he received an urgent invitation to become the pastor of the Universalist society in Troy, N. Y. At the same time he had calls, also, from Lebanon, his old home, and from Winchester, N. H. In September he visited in the States of New York, Vermont, and New Hampshire; his desk at Hartford being supplied, during his absence, by candidates for settlement. He concluded to accept the invitation from Troy; his ministerial connection there to begin on the first Sunday in October.

During this year, thus far, he had made an industrious use of his time in Hartford and vicinity. In addition to his weekly callings in the society, he was frequently engaged in lectures and addresses to lodges and other fraternities with which he was connected. He lectured much on temperance, and quite a number of times on the subject of capital punishment. He was prompt and faithful; "instant in season, out of season."

Why, on the whole, he determined to leave Hartford, we are not prepared to say. He took the step, doubtless, as a matter of duty, perhaps to himself, feeling that another change would, in some respects, lighten for a while his pastoral cares and labors; a consideration which it is not right, always, for pastors to take altogether upon themselves. Societies might not lose anything by

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sometimes seeking on their part to lessen the duties of the minister, thus practically heeding the apostolic injunction, "Bear ye one another's burdens." But our brother had concluded to take a new field of labor, not without a strong consciousness of having left his impression for good in that wherein he had been employed for nearly the last six years of his life.

His valedictory discourses in Hartford were delivered on the last Sunday in September. The morning discourse was from Acts 20 : 27,— "I have not shunned to declare unto you all the counsel of God;" a text most truly expressive of the faithfulness of the minister thus using it. The text in the afternoon was, Philippians 4 : 8, 9,— "Finally, brethren, whatsoever things are true; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." His parting advice to the people, in both discourses, was sound, faithful, and affectionate. He left them in peace with all; and his ministry in Hartford, we have reason to believe, will long be remembered as one of the most earnest and truthful which they ever knew. It was a ministry that left its impression for years after his departure from that city; and which awakens, at this hour, tenderest recollections in many a mind. As an expression of the esteem in which

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he was held, we give place to the following tribute, by Mr. John R. Pease, which appeared originally in the *Hartford Times.*

LINES

ADDRESSED TO REV. JOHN MOORE ON HIS LEAVING HARTFORD FOR TROY.

The wind goes by with hollow moan,
And whispers me, "Your friend is gone!"
I see no more that noble form,
Nor feel thy hand's heart-pressure warm;
I see no more that beaming smile,
All bright with hope and void of guile;
I hear no more that joyous tone —
My heart is sad, and feels alone!

Thy wide, expansive, generous soul,
Viewed man, thy brother, as a whole;
Was to no sect or creed confined,
But fraught with love to all mankind.
How skilled to teach with precepts rare!
Whose lips e'er breathed a purer prayer?
No more that voice, in accents clear,
Shall fall like music on the ear.

Within the social circle bright,
How beamed thy heart with floods of light,
And made the cup of joy o'erflow,
Dispersed the gathering clouds of woe!
How flowed thy mind with generous zeal
For private good and public weal;
How bland thy tones and accents free,
With "little children, come to me"!

They 'll miss thee when they gather — when
That rescued band of temperance men

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Shall want their guide and champion bold,
To bring the wanderer to the fold.
Thine was a heart whose glowing flame
Felt for all suffering, sin, and shame.
They 'll miss thy voice to cheer them on,
And mourn a friend and brother gone.

Not they alone, but that bright band
Who seek to renovate the land,
And, blending mercy in their code,
To purge the law of human blood.
Thine was a mind with scope and power
To see beyond the transient hour —
To dare for truth the bigot's rage,
And struggle for a brighter age.

In homes that now seem sad and lone ;
In halls where rang thy thrilling tone ;
In fanes where hushed the noisy strife ;
And in the broad highway of life ;
Or bowers of joy, or beds of pain ;
They ne'er shall see thy like again :
Or grave, or gay, thine was the art
At once to charm and mend the heart.

Blessings, where'er our friend may be !
The herald of glad tidings free ;
Beneath whatever skies thou 'lt roam,
Where fate or fortune make thy home,
Wear still that heart, a spotless vest,
And love emblazoned on thy crest ;
Be truth's bright sword still thine to wield,
The victor of the bloodless field.

I see no more that noble form,
Nor feel thy hand's heart-pressure warm ;
I see no more that beaming smile,
All bright with hope and void of guile ;

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I hear no more that joyous tone —
My heart is sad, and feels alone!
Words are but vain our grief to tell —
My friend and pastor, FARE THEE WELL!

"Our pastor, Mr. Moore," writes one of his friends in that city, "was well known here, in and out of his society, and wherever known respected. He was quite popular; was much engaged in the temperance cause, in educational matters, and in everything which he considered truly reformatory. No minister of his faith has been more respected here as a man and a citizen; and many who had never heard him speak from the pulpit, were sorry to lose him from the city. His noble form, and benevolently beaming countenance, the mirror of a kindly and cheerful heart, commanded everywhere admiration and deference. Of his merits as a preacher others can speak more to the purpose than myself; but I *know* that his unaffected, heart-felt eloquence, his truthful, earnest words, could not have been without effect upon many a heart."

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CHAPTER VIII.

MINISTRY IN TROY.

THE ministry of Mr. Moore in Troy was a brief one. It was none the less faithful, however, because of this. It is the fate of the pastor to reap where other men have sown. Sometimes it is a joy, and sometimes a grievance, to enter into the labors of predecessors. A pastor is not responsible for what may have preceded him in the ministry, if he has not been a partaker in the work. He is responsible for what *he* does, or undertakes to do. It has been the lot of some of our pastors to enter upon their work in a society with the unfavorable effects of a previous pastoral administration fully before them. The field has been one of hard theological warfare; a ground of contention with other sects and their opinions, not of the most courteous and loving kind; ground where a kind of doctrinal cannonading has called around a multitude to witness it, many of whom would be in no particular mood for cultivating peace, and studying the best methods of Christian fraternizing and culture, after such pulpit

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thundering had ceased. There had been such a ministry at Troy. Congregations, full congregations, had not unfrequently been called under it. But congregations are not societies nor churches. After this inordinate swelling the collapse took place; and it was in this last-named condition that Mr. Moore found the society when he came to Troy. There were true and faithful friends in it, who were hoping for a revival of the spirit and truth of the Lord; and they sought to cheer the heart and stay the hand of their new pastor. Mr. Moore was aware of this state of things. He knew that his field of labor was not one of the most inviting; but he was not by this consideration prevented from entering it. A knowledge of his fitness to aid in the true growth of a society had been the chief inducement of the friends in Troy to seek his services. "Here has been a tearing down of error," he writes to a friend, "but, unhappily for the cause of truth, that has been beaten down also." Of Troy he says, in his correspondence: "There is much more business done here than in Hartford; about double the number of inhabitants; full of enterprise, full of Orthodoxy and Nothingarianism, with a small share of Universalism."

He commenced his ministry in Troy on the first Sabbath in October. His discourse in the morning was from the text in Ephesians 6: 12—20,—"For we wrestle not against flesh and blood," etc. His subject of discourse in the afternoon was the mutual and peculiar duties of pastor and people. He would, in his ministry

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with this people, enter into a contention, not against any of the rights, privileges, or interests, of men; not against anything good that any class or sect may have; but he would oppose what he believed to be error and sin, and hinder, if possible, their blighting effects upon the individual and upon society. He would preach the truth, and beseech men to arm themselves with it, that they might maintain a good and effective warfare against these enemies of our nature. He would have the people aid their minister in his work; putting on the same weapons with which he should be armed, and which are stated by the apostle, namely, the girdle of truth, the breastplate of righteousness, the sandals of peace, the shield of faith, the helmet of salvation, the sword of the spirit, which is the Word of God. Among the particulars to be observed by the members of a society in reference to their minister and each other, he mentions, a readiness to sacrifice individual views and trivial preferences for the general welfare; a feeling of individual influence and responsibility; personal attention to strangers; familiarity between pastor and people. Under this last head he speaks in the utmost frankness. "Do not, I beseech you, fear nor neglect to speak to me of everything which you deem important to the interests of the society, and the truth it would here build up and honor. Speak to me of my own character, if you will, if you think that amiss in any respect. You are interested in my character, as I am in yours. The character of a society is judged by that of its minister, and the character of a

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minister by his society, on the part of those who may be but partially acquainted with each." However long or short his tarrying here, he is desirous of proving himself faithful to the great work of the Gospel. He speaks very emphatically in his journal of "the arduous and delightful duties of a minister of Christ." The work and the joy — these were always ingredients in the cup of his ministerial life.

About the time of his first coming here, the society in Albany being destitute of a pastor, he preached once each Sabbath with them. He gave them, for some time, a morning service. During the first month of his settlement in Troy, he visited Clinton, the seat of the Liberal Institute; attended the New York Association there, and preached on the occasion. On the way to the meeting, while in a packet-boat upon the Erie Canal, there was a passenger on board whose profanity was exceedingly annoying to many of the company, but whose appearance seemed to forbid the approach of any one to him for the purpose of lessening the grievance. Mr. Moore at length succeeded, by a few quiet and dignified words, in imposing a most salutary restraint upon his speech, so that the company heard no more swearing from him during the remainder of the passage.

On the 7th of November his installation took place. Sermon, on the occasion, by Rev. W. S. Balch, of New York city.

Soon after his settlement here, he writes thus to Rev.

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Eli Ballou, editor of the *Watchman and Repository*, published at Montpelier, Vt.:

"*Troy, N. Y., November*, 1845.—Your faithful *Watchman* greets me regularly each week, as it has done from the time you took charge of it; though since I came to Troy it does not reach me until the middle of the week after date, owing to the fact that it comes here *via* Hartford, Conn., where it found me for nearly six years, and where it now goes, probably from the force of habit. When you think of it, just start it on a different track, so that its tidings may be known and enjoyed while they are yet new, and you will much oblige your old reader.

"I am becoming quite settled in my new location. I find many New England people here, not a few of whom are from Vermont, some of whom knew me in that blessed state; which makes me feel as though I was very near your; and this will, in fact, be the case when the railroad is built from Saratoga to Whitehall, and from Burlington to Montpelier. Then we shall indeed be neighbors, and shall be able to enjoy more frequently, and with less fatigue, the pleasure and profit of social personal intercourse. Shall we not reap in some way an advantage in the promulgation and defence of Universalism, by the improved mode of travelling? I hope we may. We realized something of the kind at our late U. S. Convention. What a gathering was that! What a vast amount of moral force was there brought together! What a blessed and cheering influence went out from thence! Long, very long, will the influence of that meeting be

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enjoyed, by not only those who were present, but in a good degree by all who read or hear the same.

"I have not been here a sufficient length of time yet to learn much in regard to the state of our cause in the region round about, though I suspect it is not very flattering, except in a few places within the vicinity of the 'Hudson River Association.' I learn that our friends have a very good house of worship nearly completed at Glen's Falls, which is to be dedicated in a few weeks. The society at Albany is at present destitute of a settled pastor, though the friends there are in hopes soon to be supplied in that respect. Albany is an important position in our religious world; though not so much so, perhaps, as it would be if the legislature meeting there was, like yours, composed of one member from each town in the state, beside the senate and other officers, and seekers for office. What a pity it is we have not a good church in your village! But we must wait patiently, in hopes that when the people have assisted all others, and tried to live on chaff long enough, they will learn their duty to themselves, to their children, to the cause of truth, and be disposed to do it.

"I see that your legislature have commuted the punishment of Clifford. That is right in one sense, but it may not be expedient in another. I rejoice that when the *responsibility* of taking the life of a fellow-being rests upon an individual, or a body of men, they hesitate; they are ready to adopt every means by which to avoid such responsibility. But it may be doubted whether it is

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expedient thus to tamper with the laws of the state. Would it not become the patriotic and enlightened sons of that noble little state far better to *repeal* that law at once, than to keep it on their books and yet refuse to execute it? If the unfortunate Clifford ought not to be executed, who should thus suffer? I would away with a law which should not be executed; and, as the surest means by which to get rid of it, I would have it rigidly executed while it remains in force.

"It seems to me that many of the states imitate many of our Christian preachers. The former have the death penalty attached to their laws, but seldom inflict it; the latter are great sticklers for the eternal death penalty, but are becoming more and more cautious about preaching it in its awful deformity. I like the course Gov. Wright has adopted in this matter. 'Execute the laws,' I am told, is his motto; if these are not good, make them as they should be. So I like the old-fashioned out-and-out preaching of endless misery, in all its naked, startling, and dreadful aspect, by those who hold it in their creed. If it is *true* that some were made for hell, and some for heaven, *say* so. Or, if all who die sinners must eternally remain such, so *preach* it; the more plainly and forcibly the better, as the sooner will the people be disgusted with it, and by universal consent abolish it from their creed.

"The friends of the abolition of capital punishment should keep the subject before the people till they think rightly on it."

This year the ministers of the Universalist denomina-

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tion presented to the public a protest against American slavery. It was issued in accordance with the expressed will of a mass meeting of the fraternity, held in Boston the day after the session of the General Convention in September. A committee of five was appointed "to prepare a solemn, earnest, and plain protest against American slavery; and, when prepared, to present it to every Universalist clergyman in the United States for his signature, respectfully requesting those who are not willing to sign it to give a reason for refusing; and when it has been fully circulated, and they have waited a reasonable time for answers, they shall publish the protest and signatures, with the reasons offered by those who do not sign it." This committee consisted of clergymen, namely: Henry Bacon, Sebastian Streeter, Sylvanus Cobb, Lucius R. Paige, Edwin H. Chapin. Among the reasons offered why this protest was issued, were the following: "Because slavery denies the eternal distinction between a man and property, ranking a human being with a material thing; does not award to the laborer the fruits of his toil in any higher sense than to the cattle; trammels the intellectual powers, and prevents their expansion; checks the development of the moral nature of the slave; involves a practical denial of his religious nature; presents an insurmountable barrier to the propagation of the great truth of the universal brotherhood, and thereby most effectually prevents the progress of true Christianity." The protest concludes by saying: "American slavery is a system of wrongs, from its first principle to

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its crowning assumption; and in its train of evils are found all the iniquities that have eaten out the life of communities and nations. It legalizes sins that are abhorrent to the simplest moral sense; and in the increasing intelligence and philanthropy of the present age, it becomes more and more a stigma on our national name, a curse to our country's prosperity, and a giant moral evil, that must be overthrown, or it will overthrow us by the retributive justice of Him who has declared the truth, —'Righteousness exalteth a nation, but sin is a reproach to any people.'"

This protest was signed by three hundred and four Universalist clergymen, whose names were given to the public in the denominational journals, together with an epitome of the reasons offered by those who thought it not their duty to affix their names, so far as those reasons were made known to the committee. The protest received the hearty approval of Mr. Moore. He took great pleasure in placing his name to it. The questions involved in it he regarded as of vital importance to the Christian cause; as properly coming within the line of direct ministerial action; as affecting all churches in our land, and demanding of them the testimony of truth as to the continuance or the ending of the evil of human bondage with us as a nation. That Gospel which taught him, in his first text, "As ye go, preach, saying, The kingdom of heaven is at hand," taught him also that he who was its advocate was bound to give heed to the words heard in the synagogue at Nazareth quoted with new authority,

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"The Spirit of the Lord is upon me, because he hath appointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised."

The dealing of Christianity with the principal evils in human society constituted one of its chief excellences, to the mind of our brother. Universalism was, to him, a religion of practical action; not a mere system of words, a theological dissertation. It meant what it said; it did what it professed to ask. It was this conviction which led him to take so deep an interest in the promotion of the cause of temperance. He saw its intimate connection with the welfare of men — their temporal and spiritual welfare. He felt the meaning of those scripture teachings which exhort to sobriety and purity, and declare that "no drunkard shall inherit the kingdom of God." Having heard, soon after his removal to Troy, that some one of his congregation in Hartford had expressed a wish that his successor in that place, whoever he might be, would not engage in the temperance cause so earnestly as he had done, he writes to a friend: "Very well; I cannot recall what is past, and I rejoice that I have no disposition to recall a single effort made by me in Hartford in behalf of temperance. I never neglected my own meetings for that purpose, without consulting the committee; and my worst wish about the society is, that its next pastor may do more for the poor and unfortunate, be more faithful in warning the intemperate of their

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danger, be more ready to visit the sick, do more for the society at home, and better maintain its honor abroad, than did this one of whom it is said, in effect, that 'he did more for the temperance cause than for Universalism.' As though Universalism could flourish amid the fumes of alcohol! But I forgive all." The remark which called forth this answer was the expressed opinion of only one person, and might not have had all the meaning which appears upon the face of it. But it was the occasion of these truthful words from the truthful minister and man.

At the close of this year he writes: "What a change has taken place with us during the past year! — the breaking up of old, and the forming of new connections; — a change not anticipated when the year began. It is my desire to be useful in the work of the Gospel; to go where there seems to be an open door, trusting in the providence of God to indicate to me the path of duty; intending so to conduct as to maintain a good reputation, and the approval of my heavenly Father, to whom I now render thanks for all his past mercies, — for the guidance of his Holy Spirit, by which I have been kept in the way of honor and peace."

His thoughts on his next birth-day, too, seem like an emanation from a true and devout soul. "God be praised for all that he has enabled me to believe of his power, wisdom, and love; for all that faith enables me to anticipate for myself and my race. May he forgive my follies and sins; and grant me wisdom and grace to

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do his will, that whether I remain in the flesh to behold another anniversary of my birth, or not, I may possess a conscience void of offence towards God and men; and when called to die, may I go as cheerfully as if my earthly father called me to the most desirable and happy condition." In the same month (February, 1846) he attended the Hudson River Association, at Glen's Falls, N. Y. The services of the dedication of the new Universalist church there took place on the first day of the meeting, Mr. Moore preaching the dedication sermon.

In a letter written to his son about this time, he takes occasion to speak of a discourse heard by him, preached by Rev. John Pierpont, then pastor of the Unitarian society in Troy. For this distinguished man Mr. Moore had the highest regard, and they were on the most amicable terms in respect to some of the principal reformatory movements of the day. But if there was any one thing on which Mr. Moore was peculiarly sensitive, it was the indefiniteness of some Unitarian writers and preachers on the subject of the future destiny of our race. To him, the doctrine of the resurrection of all who die in Adam to a spiritual life in Christ was one of the chief items of instruction in the Christian revelation, worthy to be designated as the great doctrine of the Gospel. It was an instruction beyond what nature distinctly and unequivocally gave. He was surprised, therefore, to hear, from one usually so logical and clear on other subjects, such a statement as that of which he writes, as to the comparative language of nature and revelation on human

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destiny: "Yesterday I went to hear Mr. Pierpont, and heard something new. His subject was, 'the Gospel adapted to affliction.' He attempted to show that it afforded hope in reference to the departed good, infants, etc., and then inquired in reference to the departed vicious. He took a strong case of sinfulness and degradation, and asked, 'Is there no hope for such? Yes, there is hope, even in their case, feeble though it may be, that God will in the future put them under a course of discipline, which, in a long series of ages, may lead them to repentance and acceptance. This hope is given. I do not say the Gospel gives it, but nature does.' This is *verbatim* from the preacher; and is surely a *definite* remark. But what a reflection, it seems to me, against the Gospel! Nature gives us hope for the sinner, which the Gospel does not! Whom did Christ come to save? Must I suppose that, if the doctrine of the Divine Paternity was peculiarly ours, as is that of the final salvation of the race, our Unitarian brethren would be unwilling to own that *that* doctrine was taught in the Gospel, though nature might declare it?" Why, on these two important subjects, the instructions of nature should be superior to those of revelation, he was unable to perceive.

During the winter he had delivered a series of lectures on the Lord's Prayer. They were well attended, and seem to have given good satisfaction to the hearers. In May he attended the State Convention at Newark, N. Y., and was chosen moderator of that body. In June he went to Lowell, Mass., where he preached on the

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Sabbath, and then passed on to Portsmouth, N. H., where he delivered an address before a Masonic assembly.

Mr. Moore had not been long in Troy before it seemed evident to him that his ministry there would not answer his expectations. He was willing to do his utmost for his people, and for the cause; but discouragements appeared in his way, and he could not content himself with the thought that he must continue to feel these discouragements for a long time to come. No fault was found with his ministry, for which he needed to care. He had good and true friends in his people, as he always had everywhere; and gladly would his society have retained him as their minister. But the idea of a removal back to New England had peculiar attractions for him, and the more so under present circumstances. He accordingly accepted an invitation to take charge of the new Third Universalist Society in Lowell, Mass. His people learned his determination with regret, but yielded to his wishes, and granted him a release from his engagements with them.

He accepted the invitation to Lowell in July; but did not commence his ministry there until the latter part of September. In that month the United States Convention held its annual session in Troy. At the request of the society there, Mr. Moore took charge of the arrangements for the ministers and delegates who were to visit the city on this occasion. The session was a very agreeable one.

Of his ministry in Troy one of the members of the

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society there has lately written us: "Mr. Moore was invited here with great unanimity, and labored with us to the entire satisfaction of all. His influence as a moralist, a Christian, a practical Universalist, extended beyond the limits of our society. Of the many good men, who have, from time to time, been settled with us, no one, by his good qualities of heart and mind, ever secured a larger share of esteem from all classes in the community, or took a deeper hold upon the affections of our society, than he; and no one ever left us more regretted; I might add, what you may justly infer, that the standard of piety and religion must be elevated under such a ministry,—which indeed, in this instance, was strictly true."

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CHAPTER IX.

MINISTRY IN LOWELL.

THE connection of Mr. Moore with the society in Lowell commenced on the third Sabbath in September, 1846. He says of it, in writing to a friend: "It is really strange that I should leave Troy so soon. But I have had but little to do about it, except to be controlled by Providence. It seems like a dream; but I hope I shall not awake to any great calamity."

He did not; yet the field into which he had now come was not such a one as he deserved to have. There were two substantial Universalist societies in Lowell, having able and faithful pastors — Rev. E. G. Brooks, and Rev. A. A. Miner. The formation of the third society, some time before the coming of Mr. Moore to the city, was an experiment; an experiment, however, which might have proved truly successful, had its basis been a different one. Although there were honest and devoted friends of the true Gospel among the number who entered into this new movement, the majority were governed by views some-

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what different from those who had been instrumental in giving life and stability to the other societies. The first pastor of the new society, Rev. H. G. Smith, entertained opinions respecting Christianity very much at variance with most of the Universalist fraternity. He was one of the few who had taken ground among them similar to that of Rev. Theodore Parker among the Unitarians. His preaching caused much excitement at the time of his first coming to Lowell, and he had large congregations. But his popularity was short-lived. The questions involved in this new phase of liberal Christianity — which, mainly through the influence of Mr. Parker, had become somewhat prevalent in certain Unitarian, and a very few Universalist pulpits — were brought directly up for consideration at a special session of one of the principal associations in Massachusetts, the next year; of which we shall have occasion to speak more particularly, hereafter.

It was in the midst of an agitation caused by the ministry of Mr. Smith, who had favored and advocated this new form of Christianity, that Mr. Moore entered upon his ministerial work in Lowell. He hoped to do good there. So far as he could then see, there were signs of encouragement for him. It seemed that a new and full society might grow up in the new church. He hoped to give such expositions of Christian truth as would lead the minds of his people aright, and send out from their worship-place a good report of that cause which he had always so near his heart. "It seems to me of more

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importance," he writes, "that the right influence should be exerted here, than in any other place within my knowledge. That population which is so constantly ebbing and flowing here reaches very far over the face of our country; hence the importance that those who are instructed in Universalism here should receive it as it is."

The first number of the *Gospel Fountain*, a weekly religious journal, was issued at Lowell in April of this year. Rev. William Bell was its editor and proprietor. He was an old friend of Mr. Moore; and the appearance of the paper drew from the latter a very warm congratulatory epistle, which appeared in the fourth number of the *Fountain*. Soon after his removal to Lowell, Mr. Moore became an associate editor with Mr. Bell; and during a brief editorial period he truly honored his office, in the sensible and timely articles that came from his pen. As some of them are equally valuable at the present hour as when he first gave them to the public, they have been thought entitled to a place in this work. After the issue of the twelfth number of the *Fountain* the paper passed into the hands of Rev. S. Cobb, editor and publisher of the *Christian Freeman*, of Boston, and was united with that paper.

The editor of the *Fountain* says of the first Sabbath pastoral services of Mr. Moore in Lowell: "It was indeed a good beginning. The discourses — especially that one of the afternoon — were very appropriate, and were well received by the congregation. The preacher is well

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known in the Universalist fraternity as a good man and a good minister; and although our brethren of the Troy society will lose the pulpit services of a worthy pastor, we trust their loss will be gain to the cause in Lowell."

In his editorial salutatory Mr. Moore says to his readers: "All that I can do for the promotion of the cause of truth in the vicinity where I dwell, and in the world, has been and shall be most cheerfully performed. I would not labor merely for myself, but would feel that I am so connected with my race that to do any of the family of man a service is both a duty and a pleasure; that my destiny is linked with theirs; that when they rise in moral strength and glory, I rise with them, and when they sink in degradation, I also am drawn down. Therefore would I do for others as I would have them do for me. I ask of all who may read anything from my pen to receive it as coming from a pure motive, a friendly heart."

Soon after the beginning of his ministry here he commenced a series of sermons to young men, which were attended and received with much favor by large audiences. A very serious accident befell him about this time. In coming out of the First Universalist Church in the evening, he walked off the stairs, it being very dark, and fell eight or ten feet, his head foremost. He was very severely but not dangerously injured.

After his attendance at the dedication of the High-street Congregational Church in Lowell, he thus speaks of the occasion: "The services seem to us very credit-

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able to those who took part in them, as well as satisfactory to those who heard. The sermon, by the pastor, Rev. Mr. Atkinson, was a scriptural discourse, plainly preached, and listened to with marked attention. We were much pleased to notice the very great change which is apparent in the style of preaching now, as compared with that of the same denomination twenty or even ten years since. With the exception of a few denominational phrases, we could endorse the sentiments of the sermon."

A letter of consolation to a bereaved ministering brother,* about this time, has much of his heart in it. An amiable wife, affectionate mother, and faithful friend, had departed. He had long known her excellent character, and enjoyed her friendship, and that of her surviving companion. Sacred is the tribute he pays to her virtue, and wise and good the exhortation to his brother that he, in this hour of bereavement, consult the riches of that faith in the God of all grace, which he has so often been permitted to dispense to others.

His remarks on the settlement of Father Jones with the Gloucester society (the first Universalist society organized in the United States) contain some thoughts on the subject of a permanent ministry, which will bear examination. The remarks were occasioned by the then recent decease of that venerable minister of Christ.

"After Father Jones became too old and feeble to perform the duties of the pastoral office, he still received

* Rev. L. Willis.

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from the society a comfortable support, notwithstanding several of its members had left, in consequence of some division among them a few years since. The old parent society, true to their faith, continued to the last to fulfil its promise to the faithful and beloved pastor.

"It is too often the case with the members of a society, that they seem to forget their aged servants. Perhaps one reason is that most of the members are young, and of course have not become so fully attached to the old minister as were their fathers and mothers. But, happily for Father Jones, God spared him a goodly number of those who helped to settle him, and who, knowing his worth, and feeling it not only a duty, but a privilege, to see his wants supplied, gladly stood by him to the last hour of his life. Their conduct is commendable; their reward great and satisfactory.

"There are few, if any, other instances in our denomination, where a minister has been settled for life; which renders the case under consideration somewhat more interesting, perhaps, than if our clergy were generally so settled. Whether that is the best mode to adopt, may admit of a question; and, still, there are some things in favor of it. Such a plan could not have been adopted by us as a people heretofore, owing to the scarcity of preachers; and even now there are but few sections of our country where it could be adopted with propriety, owing to the same deficiency. But, where it is practicable, the old Congregational fashion, of taking a minister as we take a wife, 'for better or for worse,' is not a

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bad one. Such a course will undoubtedly become more and more common with our denomination, as it shall become more fully supplied with ministers. There are some societies, even now, which would be glad to settle for life *certain* ministers; and there may be ministers who would accept such an offer, if it came from the right quarter, and, withal, accompanied with proper stipulations. And, really, a society that should enter into such an engagement with a good man and good minister would not need the pity of anybody. If it should be satisfied with the man of its choice, as it would most likely be before closing the arrangement, it would not live in constant fear lest some rival society should entice him away; and he would not be apprehensive that a majority might vote against him at the next annual meeting because he had preached one or two exceptionable sermons, or had visited too much or too little. And, then, there is something so sacred in the friendship which a minister generally forms with his people, that it seems almost sinful to dissolve the connection which produced it. If we were to go back and live our ministerial life over again, we would abide by the first settlement, if we could, as the best course for minister and people." There are considerations here which have brought the shadows over many a minister's pathway, and hindered many a noble spirit, who would have honored the ministry, from entering it at all. Think of it, ye who would have the ministry increased, and made strong and permanent.

The ordination of Rev. A. R. Abbott took place in the

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Second Church in Lowell, on the evening of the 11th of October. Mr. Moore was chairman of the ordaining council. The part assigned him in the other services was the Delivery of the Scriptures and Charge. Of this part we can give no better presentation here than in the language of the candidate himself who was that evening consecrated to the work of the Christian ministry: "The particular form of words in which he addressed me has wholly passed from my mind; but the spirit of that charge remains with me, and will, I trust, to my dying hour. It was such a charge as none but the great and gentle of heart could give. It was not ornamented with the glittering tinsel of oratory; there was no attempt at brilliancy or display. It was paternal, earnest, Christian; an upgushing from the tender deep of a soul disciplined to an eminent practical judgment, and sanctified by the true spirit of the Gospel. I shall never forget the dews of feeling that filled his eyes, and the slight quivering of his clear and manly voice, as he pressed the holy book to my embrace, and urged me, as a Christian minister of the great Reconciliation, to take that as my authority and guide. I think he had written out his charge, but I am quite sure he did not follow his manuscript. Indeed, I do not see how he, or any one else, could have written out such a charge as that was."

In October he attended the Merrimack River Association, in Amherst, N. H., and preached a discourse during the meeting; and in November he was present at the annual session of the Boston Association, in Malden,

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where he preached also. Sunday, December 6th, he writes: "Twenty-one years ago this day, I commenced my ministerial labors as a public servant of God and the people. And I here record the abundant mercy of the Father to me in the preservation of life and health, and in making me successful, by the power of his truth and grace, beyond my highest expectations. I have been able to preach each Sunday, with a single exception. This day I used the same text, and presented the same doctrinal views and practical requirements, that I did twenty-one years since, on the day when I commenced my ministerial labors. — Gave a temperance address at the City Hall, in the evening; a host present. Thus end the labors of my twenty-first ministerial birth-day."

In February, 1847, he enters upon his fiftieth year. His birth-day thoughts are thus expressed in his journal: "Is it possible that I have lived fifty years? So say the records. — Well, I thank God for all the blessings that have crowned my life, and pray that I may never enjoy less, if it so please Him who is the author of all good. May divine wisdom guide, divine power sustain, divine grace cheer and bless me still, that I may do the will of the Father while I live; and when I die may I have the assurance, as now, of God's unchangeable and unending love." Soon after this, we find him communicating the word of Christian sympathy and consolation to a dear friend who had been called to part with one of the most amiable of husbands, by death. The departed one had also been on terms of closest and kindliest intimacy with

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the minister; and he himself feels as a mourner, while he would impart strength and hope to one far more severely stricken than he.

"*Lowell, February 13th*, 1847. — Dear Sister and Friend: Your brother called this evening, and brought us the very unexpected and sad intelligence of the death of your dear husband and our beloved brother and friend. Can it be so? Shall we no more meet him on earth? I cannot realize it.

"I am told that you were sick at the same time he was, and saw him but once after he was confined. Doubly distressing, under such circumstances, must the event have been. Thankful am I that I can direct you to the Fountain of consolation and peace. I pray you, let the religion of your Saviour have its direct influences now upon your heart, that you may be sustained under this greatest of your trials. Trust implicitly in that Friend who has hitherto sustained you, and who hath promised to befriend all his children. Few of our race in the connubial state enjoy so much in each other's society as you and your husband have since your earthly interests were united. And now that he is taken from you in person, may you be enabled to commune in spirit with him. Much of heaven is there to be enjoyed even here on earth, by faith in the spiritual presence of departed friends. They live in the spirit world; not in some far-off region from us, but they may be ministering angels of mercy to us while we remain on these shores of mortality. And when we shall have finished our days

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here, we shall join them in that spiritual state revealed in the Gospel as the destiny of all who die in Adam. Could my companion and I bear a part of the burden of grief laid upon you, O, how gladly would we do it! but we can only offer you our kindly sympathies. There is one above whose love is infinite; and to Him you will not appeal in vain."

In this same month a meeting was called in Boston to take into consideration the propriety of forming a State Home Missionary Society. He was chosen chairman of the meeting, and manifested a lively interest in this movement, and spoke with much fervor in behalf of it. The meeting was a spirited and harmonious one, and resulted in the formation of a state society, which afterwards became incorporated by an act of the legislature.

In a letter to a friend during this chief winter month of New England, there is so much of the true philosophy simply and easily expressed, that we have no hesitancy in giving it to the reader. It was evidently written in the midst of such a scene as the author of "The Seasons" * had in mind, when —

——— "The snows arise; and foul and fierce
All winter drives along the darkened air;" ———

and when, in the night-time, our letter-writer could say, with the same poetic dreamer:

"Now, while the drowsy world lies lost in sleep,
Let me associate with the serious Night,

* Thomson.

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> And Contemplation, her sedate compeer ;
> Let me shake off the intrusive cares of day,
> And lay the meddling senses all aside."

"*February 22d*, 1847. — We are now enjoying a real old-fashioned New England snow-storm. It came all day yesterday, and continued to-day, and yet holds on, as if determined that we shall have a winter here, after all. — I have had a long nap on the sofa this evening; Mrs. M. has retired, and I am now as wakeful as I wish to be. How you are, or where you are, I do not know; but presume you are somewhere in a comfortable corner while the storm rages without; and so I shall write on just as though I were conversing with you in our 'own hired house.'

"'What a wonderful thing,' as our friend G—— K—— would say, is a house! Here we are, as comfortable as though it was June, notwithstanding the severity of the storm without; and, but for the idea that some poor body is suffering by it, I should love to hear the winds rushing past, and the snow drifting against the windows. As it is, I will enjoy it a little; because my worrying about the poor on sea or land will not help them to-night. So I will say to the winds, 'Blow on, so long as ye pass me so harmlessly.' Now, if we could always retire within our own *sanctum sanctorum* when the storms of passion, ill-will, envy, or any evil, rage; or, when the night of death seems to approach us, if we could then and always, by faith, enter that 'house not made with hands,' how well would it be for us! And can we not do so?

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We account it the utmost stupidity in a mortal to forget to 'go in when it storms.' And yet, how many are there who do so, morally — who remain without till they are driven in only by exhaustion! Then, perchance, they think, how foolish to have remained without so long!"

How full of truth is this thought of man's forgetfulness of the Author of all good! How little does he realize his need of the sheltering wing of Omnipotence, until the hardest of calamity is upon him! How few have "the soul's calm sunshine" in the midst of that moral winter through which all mortal life must pass! How few realize the full meaning of that ancient declaration, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty;" — a shadow, indeed, where the light, though subdued, is not obscured; but where the trusting heart sees Him "in whose presence is fulness of joy," and with whom "is no darkness at all."

Some time in April he listened to a discourse in the City Hall, by Rev. William H. Channing, on the "Destiny of Man on Earth," which he pronounced an eloquent and excellent effort. He remarks upon it: "He completely overthrew the whole foundation of the doctrine of endless woe; showing most clearly that man is a being of growth, destined to perfection, like everything else in the creation of God — to perfection in reference to his whole nature; that the earth is the general theatre for the development of all his powers which are particularly adapted to this world. This he illustrated by universal analogy; by man's power over the vegetable, animal, and

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elemental kingdoms. His idea of Eden and the 'fall of man,' as it has been called, was, that Eden was the state of infancy, when the first pair reposed in perfect innocence and peace there, as the infant does on the maternal breast; that the change was necessary to the development of man's powers; as he was destined to subdue and govern the earth and its productions, he must have experience, as must the child before he can be a man." These statements were very welcome to him who thus makes record of them. They were confirmations of that excellent faith which he had long believed himself commissioned to declare to his fellow-men.

In June Mr. Moore was called to visit East Thomaston, Me., and address a meeting of Masonic lodges in that place. He complied with the invitation, and met with a warm welcome from the fraternity in Maine. The meeting was held in nature's own temple, there being no church in the place that could contain the assembled multitude. "Whether they came to hear me," he writes, "or on account of another John,* we may not know certainly; but the company was a great one, of all ages, sizes, and ranks. The dinner was an ample 'down easter,'—enough for seven times the number that ate; and the tables were nearly filled. Thus, in forty-two hours I travelled three hundred and seventy-five miles: eleven hours in Thomaston; seventeen in a comfortable berth, 'rocked in the cradle of the deep;' and the other fourteen

* It was St. John's Day.

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in gazing at 'the manifold works of God,' not the least of which is the sea, 'wherein go the ships.' To-day I am much exhausted. Speaking in the open air, with the wind in my face, was hard work. But I went through with it." One of the sentiments offered at this festival was the following: "The Orator of the Day: A worthy representative from the city of spindles. The web he has this day woven, in the illustration of the spirit and principles of our order, shows him to be 'a workman that needeth not to be ashamed.'"

Speaking in his correspondence, about this time, of a ministering brother, he humorously remarks: "We did not see Br. M—— on his return. Poor man! He must have had a hard time of it. Hope he is not sick from his excessive labors of body and mind for the last two weeks! We poor ministers (I mean poor in purse) have our trials, don't we? But what would the world do without us? And what should we do without the world? Mutually dependent are we."

By the month of June, this year, it began to be evident to the mind of the pastor that the society with which he was connected would not be able to maintain themselves in the work they had undertaken. The debt which had been incurred in the erection of the church was more than could be met and conveniently managed by the society; and added to this was the fact that so great a diversity of opinion existed in the congregation, as to render it altogether improbable that they could, for any length of time, unitedly agree in

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the maintenance of a ministry of so judiciously conservative, steady, and sound a kind, as that of Mr. Moore. Had there been, from the beginning, a different ministry with that people, — such a ministry as the First and Second societies in that city had enjoyed, — a far different and more agreeable work would have been before him; a third and noble society might have grown up there. But the first ministry decided the question of its life or death, its dishonor or glory. The new minister could not be long satisfied in the midst of such conflicting elements, without the prospect of realizing something like a peaceable fusion of them into one motive and action in behalf of the cause of truth. With these considerations weighing heavily upon him, he was induced to ask his release as pastor of the society. And this was granted him; granted him, too, on the most friendly terms.

On the fourth of July, this year, Mr. Moore, by invitation, delivered an oration before the Independent Order of Odd Fellows, in Lowell, under whose direction a celebration of the day had been planned, and which was carried out by them in a manner worthy the day, and highly creditable to the fraternity. The oration of Mr. Moore was fervent and patriotic; abounding in good sense, and in profitable suggestions, as well as in national self-compliment and praise. It elicited strongest proofs of approbation from those who heard it.

About the time of his resignation in Lowell, he signified his acceptance of an invitation from the Second

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Universalist Society in Lynn, to become their pastor. The Lord seeth not as man seeth. To human apprehension it seemed as though that congregation in Lowell ought to have had clearer perceptions of truth and duty, and strength of moral purpose sufficient to have retained such a friend for their leader and guide, as he would have been to them. But the laws of the Infinite One do not change; and the history of this society, under the working of them, was but a new evidence of the old truth, — a truth applying to associations as to the individual: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

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CHAPTER X.

MINISTRY IN LYNN.

THE ministry of Mr. Moore in Lynn commenced on the second Sabbath in August, 1847. His discourses to his new people on that day were upon the objects of his intended labors with them, the means he should employ in the prosecution of these labors, and the duties of the society in coöperation with its pastor. He writes in his journal of this day: "May the blessing of God rest on the connection, and prosper the labors of both pastor and people to the upbuilding of the cause of truth and love."

The character of Lynn was a peculiar one. A brother in the ministry had thus spoken of it, not long before Mr. Moore became one of its citizens: "I find a very different state of things here from that in Connecticut. There, there was too much conservatism; here, there is too much radicalism." It was one of the towns in New England where many opinions, especially on reformatory subjects, were represented; where all shades of religious peculiarities were seen, from the most bigoted Puritanism,

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to the hardest anti-churchism of which the come-outers could boast. Our pastor knew his duty in the midst of all these sects and anti-sects, and he proceeded to do it. The Gospel which he brought with him did not change by transportation. It kept its own, especially in his ministry, and inspired him to faithfulness in the promulgation of it, whatever strange fires might be burning around him. His word and work here, as elsewhere, answered to the apostolic declaration: "For I determined to know nothing among you save Jesus Christ and him crucified."

The First Society in Lynn had been established for years. It was now under the pastoral care of Rev. Merritt Sanford, formerly a neighbor of Mr. Moore, he having been settled in Middletown at the time of the ministry of Mr. Moore in Hartford, Conn. The second society, of which Mr. Moore was pastor, was newly born. It had a few years before been of the Christian connection, and was now made up of materials needing to be united and compacted together for the work of Christian truth. The minister was ready to give himself to this work with his people. His installation took place on Sabbath evening, October 3d. The Discourse on the occasion was by Rev. A. A. Miner, of Lowell; the Installing Prayer, by Rev. D. K. Lee, of Salem; Fellowship, by Rev. M. Sanford; Address to the Society, by Rev. E. Fisher, of Salem; Concluding Prayer, by Rev. J. H. Moore, of Warren.

As early as November 1st, after his settlement, he

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humorously writes, in a letter to a friend at Lebanon, N. H.: "You see by the date of this that we are in the well-known 'shoe town' where 'Molly Pitcher' used to tell fortunes, and where we may expect to have our fortunes told, if we do not leave here before 'Dame Fortune' shall make our acquaintance. Speaking of leaving, reminds me of having lived, or rather 'stayed,' in Lowell, some time since. You see the letter L seems to have a charm for us, especially when it is used to spell the name of a town. But it seems strange that a body of my dimensions should have made three removes within the short space of two years. It is even so, however; and who will deny that I belong to the 'movement party'?

* * * * * *

"We find ourselves in a neat little cottage, just large enough for us, with as many rooms as we really need, and a cellar so dry that we use it for a wood-house. We have also a garden, filled with choice fruit-trees in a bearing state. All for ninety dollars a year. The minister's salary, seven hundred dollars. No getting rich very fast in 'filthy lucre;' but we are 'well to live' in faith, and hope, and charity, and reconciliation, which, on the whole, insures us much happiness. Would you believe it? Or, do you ask how can it be? We answer, come and see. We will tell you how to live on a small income, and grow rich, and be happy. It is easily done when you have learned the secret."

In the same letter he takes occasion to speak of the death of Col. Ransom, of the United States army, who

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was killed at the storming of Chepultepec, on the eighth of September. He was a personal and highly-esteemed friend of Mr. Moore, and a gentleman of very noble character. He had formerly been connected with the Military School at Norwich, Vt., under the supervision of Capt. Alden Partridge. His thoughts upon this death, and upon the war which occasioned it, are given in another part of this volume.

The annual session of the Boston Association of Universalists was held in Lynn, on the first Wednesday and Thursday in November of this year. The occasional sermon was preached by Rev. T. D. Cook, of South Boston. Sermons were also delivered by Rev. Hosea Ballou and Rev. E. H. Chapin. The session, with one or two exceptions, was an agreeable one. The subject of Christian Fellowship came up for consideration; a subject involving the rationalistic theology, which had already manifested itself to some extent in a few societies within the limits of the association. A more ample consideration of this question was proposed, at a subsequent session of the association, in December, at Cambridgeport.

In a letter to his son about this time, he has another word about the philosophy of life. "I think I have learned how to be happy. Would you be led into the secret? Here it is. Make the best of everything. We can do this. No matter how many strange or perverse ones there may be. Only be a man; gather up your strength, and say to your nerves, 'Be still.' Open your

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eyes, and see Divine Providence, and all things working out the accomplishment of his will and our good."

The special meeting of the Boston Association, already mentioned, took place in the meeting-house of the Universalist society in Cambridgeport, on Wednesday, December 1st. It was opened with prayer by Mr. Moore. There were forty-two clerical and fifty-one lay delegates present. The resolution, the substance of which was discussed through the day, was finally passed in the following form:

"*Resolved*, That this Association express its solemn conviction that, in order for one to be regarded as a Christian minister with respect to Faith, he must believe in the Bible account of the life, teachings, miracles, death, and resurrection, of the Lord Jesus Christ." The resolution prevailed by a majority of sixty-one. The discussion was an able one, and may be regarded as one of the signal vindications, by Universalists, of the New Testament evidences of Christianity.

On the return of his birth-day, in February, 1848, we find this record in his journal: "Here comes my birth-day again, making me, in spite of my remonstrances, fifty-one years old. Shall I live to see fifty-two? None but God can answer. I will not be anxious about the time of my death, nor the circumstances attending it. I have no doubt that it will come just in the right time, and under just the right circumstances; for God doeth all things well. My greatest anxiety shall be to do my

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duty while I live. May heavenly wisdom guide me in all things."

On Sunday, February 9th, Mr. Moore preached a discourse to his people on the then recent death of Hon. John Quincy Adams, in Washington. His tribute to the memory of this excellent statesman was truthful and impressive, and the lessons which he drew from the character and life of the departed, sound and practical.

Some time in the month of March we find him writing to a friend in reference to the revolution which had just broken out in France. He felt, as did many other Americans, when this new demonstration took place, that it was more hopeful than the subsequent working of events has proved it to have been. "What shall we think of the revolution in France? Must it not be the Lord's doings? Not lords temporal. What a change has come over the spirit of that people! God grant them wisdom to maintain and establish their principles, 'Liberty, Equality, Fraternity,' a blessed trio! If France shall establish and maintain a government based on these principles, as set forth by Lamartine, within fifty years there will be seen the beaming of the last crown in Europe. The people will at length have their rights. God speed the day!" These indications, in which our brother rejoiced, were unmistakable ones, although the good shadowed forth in them may yet be afar off.

In a letter to a highly-esteemed friend, now somewhat advanced in life, and with whom he long held cor-

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respondence,* he writes, under date May 10, 1848: "You speak of your age,— sixty-nine. Let me think; I shall be there, if I live eighteen years. How rapidly time flies! Well, let it pass. Our lives are long enough if well spent, and quite long enough if not. What must be the feelings of one who is 'without God and without hope in the world,' where age and infirmities are taking the place of youth and strength? I think, if there is any one condition more distressing than any other, it is that of the aged man or woman who has made a god of any of the things of this world; who has spent the early and meridian days of life in luxury and sin, without having become acquainted with God and his grace; and, when too old to engage in the active duties of life, has nothing which will sustain and cheer the mind in view of death. And such is the condition of many. I pity them. They do not perceive their mistake till it is too late in life to make the necessary arrangements for a happy old age; and hence their last days are not their best, but are spent in useless and unreasonable complaints against providence, when the proper training of the mind in earlier life would have enabled them to have died in peace, and full of hope in God."

In the latter part of June Mr. Moore visited Hartford. He preached two Sabbaths to his former charge, and during this absence from home, beside his private calls, he visited several lodges of Odd Fellows, one Masonic

* Jabez A. Douglass, Esq., Hanover, N. H.

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lodge, a ladies' temperance levee, and a Masonic celebration at New Britain, at which place he made a very acceptable speech. He also delivered a public address at the dedication of the new Odd Fellows' hall in East Hartford. On the evening of the second Sabbath during his visit in Hartford, he addressed the Washington Temperance Society in that city.

On the Fourth of July he joined in a temperance celebration by the people of Lynn. There was a public procession, and services in the First Methodist church, where addresses were made by several clergymen of the place, himself among the number.

The ordination of Rev. B. F. Bowles as pastor of the Second Universalist Society in Salem took place on Wednesday, July 12th. Mr. Moore was moderator of the ordaining council, and took part in the public services of the occasion. On Sunday, the 23d, he was present at the ordination of Rev. Darwin Mott as pastor of the First Society in Lynn; and, for some days before the month closed, was employed as one of a committee to whom was referred a case of ministerial discipline,— a case in which he evinced, in a peculiar manner, his clearness of perception, his strict sense of justice, his firmness and devotedness to truth and to duty.

In one of his friendly letters, about this time, he writes: "I have just been out to attend the funeral of a little child whose father is an intemperate man, and who has left a home of but few attractions. To-morrow I am to attend the funeral of a little boy, who was one of the

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most lovely children I ever saw, and whose parents are among the most respectable of the place. Here we have both extremes of society. To-day, a few poor neighbors came in; to-morrow, many of the more wealthy and apparently virtuous will be there to sympathize with the family. Now, the causes of the difference in the condition of these two families, living in the same street, may be traced to circumstances over which neither had any control; and yet how differently are they regarded by the world! I have been led, innocently, to ask, Which of the two families would have received most of the sympathy of our Saviour? If there had been any difference, would it not have been rather in favor of the poor one? So his Gospel would seem to teach. And yet how differently from this do most Christian people see!"

A correspondence was held, about this time, between Mr. Moore and the committee of the Canton-street Universalist society, in Boston, as to the probability of his acceptance of an invitation to become their pastor. In the mean time he had been in consultation with the committee of his society as to the prospect of their sustaining him. After a very friendly and fair consideration of the matter, it was decided that he would continue in Lynn.

An article from the pen of Mr. Moore, entitled "Confidence in the Ministry," appeared about this time in the *Trumpet*. It was a just vindication of the ministry against the aspersions sometimes cast upon it by the rash and inconsiderate; and is a truthful exhibition of his own

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views of ministerial sincerity, dignity, and responsibility. After stating three reasons why the immoralities of the clergy appear so great,— namely, the prominent position they occupy, the expectation that they will always give good examples in themselves to others, and the comparative infrequency of manifest vice in the ministerial character, — he says:

"When a clergyman makes a false step, the world knows it. And, as the people look for examples from the minister, if he fails in one thing, they regard him as having failed in all things; and when one clergyman falls, all are suspected by some people, and the word goes round, 'I have lost my confidence in the ministry.' And so the whole profession suffers in the public estimation by the sins of one. No matter who that one is; no matter to which of the denominations he belongs; no matter how seldom such an event occurs; all who are regarded as clergymen suffer more or less by that one defection. It must be so from the influence of the social law; and I would not find fault with that law, nor with its penalty. It is according to the arrangement of infinite wisdom, that, if one member be degraded, all suffer on account of that degradation; if one be honored, all are elevated by that honor. Nor would I murmur at the fact that ministers are required to be 'examples to the flock,' and therefore that they must occupy conspicuous and responsible stations; but I would remonstrate against that unreasonableness exhibited by some persons, who throw away, as useless and blameworthy, a whole class, because

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some of its members are corrupt, weak, or unstable. Christ's ministry was just as important after as before the treachery of Judas. The other disciples were not at fault because Judas betrayed his Master. No more should the true and devoted ministers of Christ now be condemned, because, occasionally, some one of their number betrays his weakness of moral principle by a departure from a truly Christian course; unless they winked at his sin; in which case they would become partakers of it, and be justly condemned. Nor should any one suffer their confidence in the ministry to be greatly disturbed, because of the obliquity of a few, who, in an evil hour, it may be, were overcome by temptation, and induced to take one wrong step, and then, perhaps, were too short-sighted to perceive the result, and continued on in that course, in the delusive hope of being able to regain the path of virtue, without having it known that they had ever forsaken it."

In October he journeyed to Vermont; preached two Sabbaths in Strafford, Vt., and one in Lebanon, N. H. He was solicited by his friends in Lebanon to return and make his home again with them. But he did not deem it his duty so to do. In November he was present at the annual session of the Boston Association in Lowell. On the evening of the 15th of December he delivered an address before the Daughters of Temperance in Kittery, Me.

During the winter he labored assiduously with his people. The meetings on the Sabbath were usually well

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attended. A remissness in the payments of their dues on the part of the society, however, occasioned him not a little anxiety.

In a letter to a friend in Hartford, dated March 12, 1849; he writes: "I often seem to see myself in your streets, going in familiarly to your pleasant families, joining your social circles, attending your weddings, meeting the children in the Sabbath-school exercises, 'preaching the word,' encouraging the Washingtonians, standing by the bed of sickness and death, and speaking words of comfort to the mourner. These are the varied duties which devolve on the pastor; and where they have been duly performed and appreciated, attachments have been formed lasting as mortal memory." He adds: "What is to be my future condition in regard to location, is known only to the Infinite Mind. I have been twice invited away from here; to Boston and to Lebanon. I am now importuned to return to Strafford, Vt., our native town, where I commenced my ministerial career, and where rest the mortal remains of all four of our parents. But I cannot say what will be the result. Hitherto, I have had but little to do in my movements. Providence has 'led or driven' me, and I believe 'only where I best and safest might abide.'" In the same communication he speaks of the interest awakened by the theological position taken by Dr. Bushnell, of Hartford. "What a stir has this man made! Now, his views on many points, as expressed in his book,* are precisely such as we have

* Views of Christian Nurture.

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entertained and endeavored to promulgate for years. But he comes out with them as something new, and his opposers think him heretical. Take one point,—that of 'Christian culture,' or the training of the young mind into the life of Christianity, without any marvellous or supernatural change. You and I have entertained these views from early life. And so of other sentiments advocated by the doctor."

It was in the spring-time of this year that Rev. Merritt Sanford departed this life. He had just made engagements with the Universalist society in Warren, Mass., to become its pastor, and while preparing to remove thither was taken ill. He went to Warren, not thinking his illness would continue long, where he became worse, and sunk rapidly. He died on the 22d of April. His death was a loss to the denomination and to the Christian public. He was a faithful pastor, a hard student, a good scholar, an earnest and true preacher, and one of the noblest of men. His former parishioners in Lynn, on hearing of his death, passed some very expressive resolutions in honor of him.

Mr. Moore was invited to go to Warren and attend the funeral. The services took place on the morning of Saturday, the 28th. On the afternoon of the same day he was called to the funeral of the little child of his son, it having died since he had reached the place. On the next Sabbath Mr. Moore preached the funeral discourse of his brother in the ministry to a deeply-affected audience.

Another "movement" is now contemplated by our

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minister, not without serious inquiries respecting his duty. He accepts the call of his friends in Strafford, Vt.; and on the first Sabbath in May delivered his concluding discourse to his people, from that excellent benediction of the apostle: "The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all, Amen." He had found some of the worthiest of friends in this society; and is still remembered there with deep esteem and affection. The pecuniary prosperity of the society has been greater since the time of his settlement there.

Speaking of his connection with our ministers and people in the vicinity of Lynn, Rev. J. W. Putnam, of Danvers, has written: "Before me are the records of an association known as the 'Essex Ministerial Circle.' While his name frequently occurs, first in his well-known autograph among the original signatures to the constitution, and again as the second essayist of the circle, I am reminded of the habitual cheerfulness with which he met us at all times. His countenance, always one of the happiest exponents of Christian peace and good-will, we were accustomed to hail as a benediction upon the meeting. I have no recollection of him as a critic. His suggestions touching any fault of reasoning, or any blemish of expression, were the spontaneous radiations of a heart that could not wound more than the sunlight, that falls with a spirit scarcely more beneficent. His removal from the limits of the circle, of which he had been an esteemed and active member, was an occasion of universal regret."

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CHAPTER XI.

MINISTRY IN STRAFFORD.

Our brother found a warm welcome in his native town. More than twenty years had passed away since he went out from it to proclaim to his fellow-men the "unsearchable riches of Christ." Many changes during this time had taken place. Aged ones had gone to their long homes, youth had grown to maturity, and a new generation had started into being. The town itself, however, was the same old place of his earlier days; for changes had not gone on as they are wont to be seen in the new towns and cities which have, within the time of one generation past, arisen in various parts of New England. A home here was still a home in the country; and hither our preacher came from that city at whose feet the waters of the ocean murmur, into this interior of the Green Mountain State, where the free airs of the hills breathe the freshness of forest and field, and the sun in his daily coursing looks down upon a rural life of health, and peace, and freedom. It was in this home, in the midst

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of old and familiar scenes, that the minister was to find new inspiration to his work of love, and new enjoyment in the prosecution of it.

In a letter, written soon after he became fixed in his new home, to his friend, Rev. Thomas Whittemore, of Boston, he gives this account of himself, and of his ministerial prospects:

"We arrived at our native town before tea-time, the same day we left Boston; which was a somewhat quicker passage than you had the first time you came this way, September, 1824, to attend the 'General Convention.' That, you know, was the first time we met — about a year before I commenced my ministerial career. What a glorious time we enjoyed! You preached on that occasion, and said (from Paul, as a text), "Though I preach the Gospel, I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me if I preach not the Gospel,' — and I thought it an excellent sermon. In fact, in those days, all the sermons were regarded as excellent — not because they were better than what we now have, perhaps, but then we had so few preachers, and opportunities for hearing the Gospel preached in its purity were so rare, that to hear a discourse, even from a beginner, was indeed a feast. Then, we gave a young preacher credit for what he *might become* by study and perseverance in his holy calling, as well as for the native talent he possessed — instead of demanding, as too many do now, the wisdom of years from the young and inexperienced.

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"Well, I preach now, two Sabbaths in each month, in that same old-fashioned church, on that beautiful hillock, now adorned with maple-trees. The pews, you know, are square; so that, if any prefer to sit back to the speaker, they can do so. The pulpit, you recollect, is eight square, elevated quite as much above the people, on the lower floor, as any man could desire to be, if he had any thought of benefiting them, or of enjoying the blessings of *social* life. The entrance to the pulpit is so narrow as to remind one, every time he enters it, of the 'strait gate' of which we read; and, to put the finishing touch to the whole, there is the beautiful 'sounding-board,' alias 'canopy,' suspended from the ceiling by an ornamented iron rod, at the end of which is the representation of a hand grasping a staple attached to the 'hand,' and thus holding it about twelve inches above the head of the occupant of the said pulpit, if he be a tall man. This ancient invention prevents the speaker's words from rising, I suppose, before the people can get a clue to their meaning.

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"I have preached one Sunday in Montpelier, and attended the meeting of the Central Association, at Barre. Next Sunday I am to preach in Danville, the shire town of Caledonia county, and go on to attend the meeting of the Northern Association, at Burke. I have a good horse and carriage, and at this season of the year one can hardly be unhappy in riding through this fertile and thriving state; which, being the eldest

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daughter of the 'Old Thirteen,' who is the mother of them all, is, without doubt, quite as independent in pecuniary matters, and as liberal in her civil and religious institutions, as any of her sisters. The spirit of Seventy-six was breathed into her when she became a living state, and she evinces the strength and permanency of early impressions."

From a letter written to his son about this time, we find that he had been troubled with some internal bodily affection, which we have no doubt afterwards became more deeply seated, and finally terminated his life. We subjoin a portion of the letter to which we refer:

"We are in good health; your mother is highly pleased with the atmosphere of the hills. I think she will enjoy life very well this summer; and I shall do well enough anywhere; though she thinks I breathe more freely here than when at Lynn. Dr. S—— thinks my disease is an old one; and yet the 'faculty' have been and still are at a loss as to the cause of it. They suppose it to be an obstruction in the circulation about the heart and lungs; and when, as in walking, especially up hill, the circulation is quickened, the pain is produced; — but whether by a nervous, chronic, or spasmodic affection, is uncertain. In some cases of death, a post-mortem examination has shown no signs of disease; in which instances the affection was spasmodic. I am quite free from any trouble of the kind now, though I have walked to the upper village, going off half a mile up hill, to see the sick."

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Among his visits made about this time to the sick, we notice one, in his journal, to an aged friend of the Free-will Baptist church, who seemed to receive much satisfaction from the interview. He felt that he was near his earthly end. He remarked to Mr. Moore: "My faith is the same that it was twenty years ago; but I find that the older I grow, the more charitable I become." He desired that Mr. Moore should take his place in the pulpit with the minister who was to preach his funeral sermon, whether he was invited by others or not; as he wished to have it distinctly understood that he fellowshiped all Christians, irrespective of name.

In June Mr. Moore preached the sermon at the dedication of the new Union meeting-house in Orange; and in July attended the Northern Association, in Burke, Vt. On the 2d of October he preached the sermon at the installation of Rev. J. W. Ford, in Springfield, Vt.

In his journal, about this time, he mentions an interview with a family upon which a large share of the afflictive seems to have fallen, and from whose adversities he draws one of the right conclusions. Many a misanthropic mood has been broken up by the Christian contemplation of these darker scenes in the lives of others, when we had supposed our own trials, for the time being, the darkest of all. "Called on a sick woman. She will die of a cancer. Her mother, over eighty, lives in the same house with two sons, one deranged, and the other drunk half of the time. The woman has a poor, shiftless husband. A daughter of fourteen takes care of

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her step-mother. A good place this to cure the 'blues.'"

It was in the beginning of autumn this year that he had a brief illness, — dysentery and fever, — one of the most severe he had ever experienced. He writes to his son: "Yesterday morning the weather changed to a fine autumn atmosphere; very favorable, I presume, to my complaint. But I need not be disappointed if it takes me all the autumn to regain my wonted vigor. My flesh has wasted fast, and my strength is but weakness." His physicians and friends deemed him in a very critical condition. They afterwards believed he had been saved from cholera, and probably from the grave, by being in the country. He afterwards wrote to a friend: "It was my first, and if it is God's will I am satisfied to call it my last sickness. Still, I learned much by the affliction."

Wherever Mr. Moore had his home, he held much epistolary correspondence with those who were members of societies of which he had been pastor. Among the letters thus written by him, not a few were of a consolatory nature, called forth by the departure of some dear friend to the spirit-land. Under date of November 4th, of this autumn, we find a letter addressed to a young friend whose husband had suddenly died, away from home:

"My afflicted Sister: Last evening I received a note from Br. V——, giving us the very unexpected and grievous intelligence of the death of your dear husband, and our much-loved friend and brother. Never have we

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been more distressed by any similar intelligence. Frequently, of late, have we spoken of your cheerfulness when we saw you, of the pleasantness of your situation, of your preparation to receive the returning husband, the joyful meeting you must have,—and to hear the sad news of his death! — It was like having the cup of bliss, as we were about to taste it, by sympathy, with you, dashed away from our lips! The thought is heart-rending; and were it not for the great conviction that God's providences are all ordered in mercy, that He knows what is best for us, and always does it, we should sink in despair. To Him, who 'seeth the end from the beginning,' and ordereth all things 'after the counsel of his own will,' may we be enabled to look. You have been sustained under a similar affliction; you will be sustained under this.

"I seem to hear you say, 'Could he but have lived to return and receive the parting blessing of his nearest friends, it would have afforded us such comfort!' True, indeed; but Infinite Wisdom knew best, and it becometh us to bow with filial reverence and holy trust to the will of Him who 'doeth all things well.' Your dear husband, though separated from us by death, no doubt anticipated meeting us all in heaven. He doubtless knew how readily you all would have flown to his aid, had it been in your power; and that thought must have cheered him in his decline. He also unquestionably found divine support in his holy faith as the time of his departure drew near. Let us, then, be comforted concerning him."

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In no subject will the truly sensitive and faithful minister of the Gospel feel a deeper interest than that which concerns the religious growth of his people. He knows that they need this growth; that a mere knowledge of Christian doctrine, the holding of religious opinions, will not make them true and living Christians, practical "followers of God as dear children." An angel may indeed be near them; but they are not careful to give him entertainment according to the apostolic direction.* The angel remains a stranger. Their Christianity is chiefly theory; their Universalism, the persuasion that ultimately, in the future, God will save all men. This is their ideal. What Christianity can and should do with men now, is to them a thought which causes no stirring emotion, no high aim, no strife for a true and noble life in Christ Jesus. This is poor entertainment indeed for this angel of the New Covenant; such a neglect of his claims as will cause the want and leanness of those who thus slight him to appear. Perhaps no minister of the true Gospel ever had stronger convictions on this subject than he of whom we now write. In a communication to a friend, dated December 26th, he takes occasion to speak of certain influences that had proved a hindrance to the work of truth in the minds of some of the people within the field of his pastoral and missionary labors, and to express his views quite plainly in respect to that practical enforcement of the word so needful in the ministry, that he who minis-

* Heb. 13: 2.

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ters may "both save himself and them that hear him." "It seems that in some instances people have had too much of mere opposition to orthodoxy in its various forms, and not enough of inclination to be spiritually benefited by religious service. Then, if particular sins are condemned, it is too hard! Then, again, if the preacher succeeds in beginning to make any favorable impression in his pulpit enforcements, it may all evaporate before another meeting — especially where the intervals are two weeks or more. Wesley said, when speaking in favor of frequent stated meetings, that in a certain place he had commenced quite a good work among the people — several were converted; but he was obliged to be absent two weeks, 'and when I returned,' said he, 'where do you think I found those converts? — pitching quoits!' Pity that was not the worst act of professors of religion! True, it is somewhat hard for a man to pay for having his faults pointed out, and that in public. But there is no other right course for the preacher than to show up sin and wrong in their actual deformity. He must do this, if he would be faithful."

In the month of December Mr. Moore visited Boston and vicinity, and preached in Dorchester, Mass., two Sabbaths, at the request of the Home Missionary Society. His reflections at the close of the year are thus recorded: "God be praised for his mercy to us during all the past! And now that we are, 'if the Lord will,' to enter upon a new year on the morrow, may the same mercy be continued, according to the Father's will. May this will be

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done concerning us, and all the families of the earth. May it be our study to be useful in our calling, exerting such an influence as shall be salutary among the people. The Lord save us from evil, and to his name be the praise. Amen."

A new work on the Coming of Christ, from the pen of Professor Crosby, of Dartmouth College, was attracting some attention among Universalists and others, about this time. It was a book evincing sound scholarship, and much Christian liberality and candor, on the part of its author. Mr. Moore thus speaks of the subject discussed in it, in a letter to a friend:

"By the way, have you seen Professor Crosby's book? If so, what do you think of it? My opinion is that in the main he is correct. I have entertained similar views, especially on the second coming of Christ, from the first year of my ministry. Some years ago, brother Warren Skinner published his 'Essays' on that subject, taking the same ground that Mr. Crosby has taken, particularly on the second coming. The professor is right in this, namely, that 'we never read in the Bible of the third coming,' &c. My opinion is, that the coming of Christ in his kingdom commenced in that age of the world, or 'end of the age,' and is to continue to come in all time, to the complete accomplishment of the purpose of God in regard to the salvation of the world. And I am inclined to the belief that the resurrection is all a spiritual work; that those who are believers in the true Gospel *are* now raised by faith, or quickened, or begotten by faith to hope

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in that immortal state brought to light in the Gospel. I am not clear that Christ or Paul taught what some call 'a literal resurrection.' They taught the great fact of the future blessedness of man, and the resurrection of Christ. Paul refers to this resurrection as the proof and pledge of the immortality. I most fully believe that all who die in Adam will be made alive in Christ. Those who now believe in that truth are, by faith, thus made alive, or quickened, while the unbeliever is dead. But the believer has not attained to immortal life in Christ. He only enjoys the hope of it. The blessing in its fulness is reserved for him in heaven. Most people are too gross in their views of this matter. They do not rise above the figures employed by Scripture writers, to the thing signified; but hold on to the figure as though that were the reality, somewhat as did the Jews."

He writes again upon his birth-day: "I am fifty-three years of age; and every year grows shorter! During the past summer and autumn I have experienced the first severe sickness of my life. But, through the goodness of Him in whose hand our breath is, and whose are all our ways, I was restored to my usual health. And for what have I been spared while others have died? Doubtless that I may do good in this mortal state. It cannot be that I was blessed with this life, or that it is perpetuated, solely for my own individual good. I could not enjoy life alone; therefore I ought to contribute 'as much as in me is' to the good of those with whom the Creator has connected me. May his wisdom guide, his

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power and love sustain me in my future course, that I may finish that course with joy, and glorify his holy name."

His thoughts in reference to the importance of Christian doctrine, in connection with the Christian life, are very clearly expressed in a letter to his son:

"*March* 2, 1850.—I see you are following the fashion, in giving 'a series of discourses.' Well, do not be wise above what is written, but try to get at the meaning of the Word. You know I have always regarded it of very great importance that the human mind should possess the truth; or, that we should believe the truth, as the means of a truly Christian life. I never have doubted the utility of this life; but I have desired to have people understand the reason of their hope — the basis of a Christian life. I like the position taken by Mr. Gannett on this point. The Unitarians begin to see that a man cannot stand on nothing; in other words, they perceive the necessity of having some positive doctrinal basis. There is, or is not, positive truth. To learn this truth, and to practise it, in its positiveness and simplicity, and to enforce its practical influences by every possible means, is the great duty of the Christian minister. The Unitarian idea (now, I hope, becoming obsolete), on the one hand, 'No matter about the *faith* if the *life* is right,' and that of the more prominent churches, on the other, 'No matter about the life if the faith is right,' like all extremes, have been productive of evil; the latter leading to persecution for heresy, and the former opening wide the door of scep-

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ticism. The medium is the true line. Faith is the foundation of hope and of good works. 'Without faith it is impossible to please God.' There are doctrinal points clearly stated in the New Testament; such as the divine paternity; human unity or brotherhood; the divine administration, rewarding, punishing, &c.; the object of the divine government, its absoluteness, and human freedom; a sinless and glorious immortality. These, with their ramifications, compose my creed. They all grow out of the divine paternity."

His Lebanon friends were still soliciting him to come and be their minister again. He promised to consult with them before concluding to change his place. He soon afterwards informed them of an invitation received by him from the Universalist society in Concord, N. H., to become the pastor there, with which invitation he was induced to comply. The call was a very cordial and earnest one, and the position such as would enable him to exert a wider influence for the truth than it was possible for him to do in his present station. His short ministry in Strafford had been a pleasant one, and it was with deep regret that the friends there learned his purpose to leave them. But they knew he had consulted conscience and duty, and the pastoral connection terminated in mutual feeling as kindly as it had begun.

The beginning of the month of May was spent in preparation to remove to Concord. Before commencing his ministry there, he visited his son in South Reading, Mass., and spent "anniversary week" in Boston. He

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was present at the annual Universalist festival, which took place, this year, on Thursday, May 31st, in Winthrop Hall, on Tremont Row. William H. Richardson, Jr., of Malden, Mass., was president of the occasion. Very timely and effective addresses were made, and none more so than a short one from Mr. Moore. We regret that this meagre outline is all that we have been able to obtain of it:

"Rev. John Moore, of Concord, was then called on to respond for New Hampshire. He said, as the hour was late, and many of the friends were moving from the hall, he would speak but a few minutes. It had been remarked by one brother that 'he would not stand here to glorify Universalism,' but he was willing to stand here and let Universalism glorify him, and rejoiced that it was destined to glorify humanity. He thanked God that in our views of Christianity we find all the incentives to duty, all the means, and all the directions necessary to the successful prosecution of every true reform. He remarked that New Hampshire was well represented here by her *native* sons; four of whom he observed sat together, on the opposite side of the hall, namely, fathers Ballou and Streeter, and brothers Adams and Miner. After paying them a well-deserved compliment for their steadfastness in the faith, their wisdom, prudence, zeal, and indomitable perseverance, he referred our younger preachers to them as examples worthy of all imitation; and concluded by a brief reference to the character of the men of New Hampshire as evinced in their movements in the war of the

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Revolution; and, if we will use the sword of the spirit, the word of God, in the cause of Christian truth and human happiness, as effectively as they did the sword of steel in the cause of political truth and civil liberty, and have an eye as single to the glory of God, and follow as fearlessly the Captain of our salvation, as they did to the glory of civil redemption, and as they followed their leaders in that mighty struggle on which rested the smile of God's approbation, we may be assured of abundant success."

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CHAPTER XII.

MINISTRY IN CONCORD.

We have already spoken of the importance of Concord as a ministerial station. It is the capital of the state, and most conveniently so from its central location. An active and faithful minister of Universalism in this place is situated so as to do much out of the limits of his society for the promotion of his faith. He is enabled to speak to many strangers from all parts of the state who are called hither during the year; and to go out as a missionary into the surrounding country. Mr. Moore was well qualified for this station, and he honored it in his diligence and zeal. Welcomed by his own people, he soon gained the attention and respect of others. Among the members of the clerical profession in the place, no one, perhaps, was more highly esteemed than he. It was a special pleasure to him to commence his residence in Concord in the family of one of his much-loved Lebanon friends, Mr. J. P. Fay. He subsequently purchased and occupied a dwelling-house on Green-street.

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Universalism had been preached in Concord, from time to time, for many years. Frequently, during the session of the legislature, some of its members would secure the services of Mr. Ballou, of Boston, for a Sabbath, in this place; and, occasionally, other preachers would visit it. In 1834 a society was formed here, and public religious services on each alternate Sabbath were sustained. A weekly religious journal, entitled *The Star in the East and New Hampshire Universalist*, was issued here by Messrs. Adams and Kimball, and edited by the writer of this memoir, who also officiated as minister of the society a part of the time, until the autumn of 1836. The ministers after this were, Rev. E. Dow, in 1842; Rev. J. F. Witherell, from February, 1843, to July of the same year; Rev. W. H. Ryder, from September, 1843, to September, 1845. Afterwards Rev. T. Barron was the minister during four years. He was succeeded by Mr. Moore. A meeting-house was erected in 1842 on the corner of School and State streets, where the new house now stands. The one first built not being sufficiently large, it was sold to a Baptist society, and removed to another part of the city. The Universalist society was reörganized on its present basis in 1842. Mr. Moore commenced his public ministry on the first Sabbath in June, 1850.

On the 19th of the same month he attended the New Hampshire Convention of Universalists, at Nashua, and was chosen moderator of that body. During the session of the council, intelligence was received of the sudden

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death of the wife of Rev. C. H. Fay, of New York city. She suddenly disappeared from her husband and friends, during a passage in a steamer through Long Island Sound. It was supposed that in excessive mental depression she had thrown herself into the water, where she was afterwards found. This account was received in sadness by the members of the council, to most of whom the bereaved husband and his companion were known. A resolution was passed in the convention directing Mr. Moore to forward, in the name of its members, a letter of condolence to the afflicted brother; with which request he complied. The letter is before us as we write; and is a generous outpouring of warm and soothing sympathy into a bereaved and sorrow-stricken heart.

In October Mr. Moore attended the Merrimack River Association, at Warner, N. H., and preached twice during the meeting. He also delivered a highly acceptable address on temperance in the Unitarian church in Concord. In November he was called to Strafford to attend the funeral of Mrs. Harris, wife of Hon. Jedediah Harris, of that place. She was a daughter of Rev. Joab Young, the former Universalist minister in Strafford, and was one of the worthiest and most liberal supporters of the religion she professed. Her companion, equally devoted with her to the Christian cause, has since followed her. Their house was always one of the "minister's homes" of that region.

The first Sabbath in December was the anniversary of his entrance into the ministry. He had been a

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preacher of the Gospel twenty-five years. He took for the morning service this day his first text, Matt. 10 : 7,— "As ye go, preach, saying, The kingdom of heaven is at hand." In his discourse he compared the past with the present prospects of the cause nearest his heart; dwelt somewhat upon the three elements of the Christian kingdom,— righteousness, peace, and joy; the great object in enforcing its principles; the character and aims of its subjects; and assured his hearers, in conclusion, that he saw the same reasons for ministerial zeal and devotion now as when he first went forth with the message of truth and grace to his fellow-men.

Under date December 20th, in a letter to a friend, he says of his ministerial life in Concord: "We are prospering in society affairs, I believe. Our meetings are full, though the house is small for us. Last Sunday I exchanged with the chaplain of our state-prison, Rev. Mr. Smith (Methodist). Our people liked him much, and I believe his people liked me. I have exchanged twice with Rev. Mr. Woodbury (Unitarian), and have proposed an exchange with Rev. Mr. Hewes, of the Methodist church. We are to have a peace meeting at our church on Wednesday evening next; services to consist of prayers, addresses, and singing." On the 27th of this month he delivered an address at a Masonic celebration in Newport, N. H.

On the evening of New Year's day (1851) the society in full numbers made a visit to the pastor in his own home, where they found a warm welcome. The tables

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were bountifully and tastefully spread, and the social interviews very fully and freely enjoyed. The next day the members of the Sabbath-school had a similar gathering and welcome at the same place.

His reflections on his birth-day this year bear evidence of a peculiar seriousness: "I am now fifty-four; and I here again make record of that divine goodness which has followed me all my days. How great is the debt of love and gratitude which I owe to God! And the more I am thankful, the more do I have to be thankful for; so that the debt is every day increasing. Now, what shall befall me in the year to come, or whether indeed I shall live another year, is known only to my Father in heaven. Nor will I be anxious about the future. My anxiety shall be to do my duty faithfully while I live on earth, trusting in God for all I may need, in the firm conviction that 'the Judge of all the earth will do right.'"

In a letter to a friend in Hartford, about this time, he says of certain "manifestations," of which Mr. A. J. Davis (then in Hartford) was the chief expositor: "There is, indeed, something inexplicable just now in his doings, and in the doings of others like him. But, as you very justly remark, old views and practices and speculations are now and then revived — come up in new forms; and many people think they were never known before. How often, since the Christian era, has Millerism, in its various phases, been presented to the eager multitude of credulous persons, and always supposed to be *new*. Last Sunday I preached from the words, 'The prophet that hath a

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dream, let him tell a dream, but he that hath my word let him speak my word faithfully; what is the chaff to the wheat, saith the Lord.' There is a great deal of chaff in our world. Perhaps this makes the wheat appear more precious." In the same letter he indulges in a very generous and pleasing strain in reference to the diversities of gifts in the ministry. "There must be a variety in the ministry. We should not condemn each other because we are not all made alike, nor speak slightly of those who are differently constituted from us; most of all should we not throw a single impediment in the way of those who seem to be in advance of us; but rather rejoice that Christ is preached acceptably and profitably to the people, even if not in our peculiar style. I love to think of the apostle's words: 'Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.'"

During a part of "anniversary-week," in May, we find him in Boston, attending the meetings there, and again making glad by his voice the hearts of his brethren at the annual "Festival," which was held this year in Washington Hall, Milk-street. Hon. Israel Washburn, Jr., a newly-elected member of Congress from Maine, presided; who, after an opening speech which stirred all hearts present, gave the following sentiment in honor of the next state, geographically speaking, to his own.

"New Hampshire: Pure as the winds that sweep her towering hills, and stir the surface of her silver

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lakes and streams, be the breathings of that truth through all her borders which shall make healthful and free the hearts of her children in the cause of Christian Reform."

"The chairman remarked that, though the rocks of New Hampshire are bleak and barren, her *Moors* are bland and genial.

"Rev. John Moore, of Concord, N. H., responded. He said it was usual, in numbering the states, to commence with Maine and go down, and it was known that light came from the East; and we rejoice that she has given to Congress a man [Mr. Washburn] who, we have seen here to-day, will not hide his light under a bushel. For the allusion to my own state, I will say, I hope the pure atmosphere spoken of in the sentiment may be but the emblem of that Gospel grace that is awakening there to shed its purifying influence over us, and that it may extend and widen until it shall embrace the whole Union.

"The moors of New Hampshire — the natural moors, I mean — are fertile. Those who have settled there are what they are, and are doing what they can for the benefit of their race. The preachers of New Hampshire have spread themselves over the Union, and it is to be hoped they will not prove any worse than the political lights that have done the same. The speaker spoke of the blessings of this reünion, and hoped that many such might be enjoyed."

This, again, is but an apology for a report of the speech; but it is all of it we have been able to call up from the past. The speech itself was one of the happiest

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efforts of the speaker, and was remembered with pleasure, and spoken of in highest terms of approval by the company to whom it was addressed.

The N. H. State Convention was held this year in Enfield, in June. Mr. Moore was moderator of the meeting, and preached the occasional sermon. In August he visited Strafford, Vt., and vicinity, and preached one Sabbath in Bath, N. H. He received a very urgent request to attend the State Convention in Hartford, Ct., but declined on the ground of duty, believing that his presence would be more needed at the Grafton Association, in Warren, N H.; which last-named meeting he accordingly attended. In the month of September he visited Strafford again, and here met all his brothers and their sister — a meeting such as they had not for many years enjoyed. He had the pleasure of preaching to this family band on the next Sabbath after their assembling, in their native town. This month he attended, also, the United States Convention, held in Boston, one of the largest denominational gatherings that had ever taken place. Some time in December, he delivered the first of the "Rumford Lectures," in Concord.

Our pastor had not only a strong attachment to home and home scenes, but was quite domestic in his habits. He was usually in readiness for anything like house-jobbing, furniture-repairing, making alterations, or "putting things to rights." After a day's work of this kind, he writes: "This business I like. I have the taste, or, phrenologically, the bumps for it." He was an aid at

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home in every sense, and never a hindrance. Although the indulgence of this propensity on his part was sometimes judged by others, more fastidious than himself, to be a little derogatory to ministerial dignity, we are inclined to believe that such judgment never gave him any uneasiness. A friend, in a strain of pleasantry, says: "Some people, in one of the societies where he was settled, were unpleasantly affected by the fact of his assisting in hanging out and taking in clothes on washing-days! Well, that certainly is an amiable trait of character in a minister, not to make a 'blue Monday,' but, when the 'blue' is all in the clothes, to lessen the horrors of washing-day by taking to the lines. He surely gave '*line* on *line*' of practical demonstration that he was useful at home, and at least *a yard* of illustrations of his humility." He writes in his diary, under date of December 27th, of this year: "To-day I am nurse, cook, errand-boy, wood-sawyer, husband, minister, etc. etc." And he was "at home" in all these capacities. We scarcely need add that his home was one of the happiest, always. He was blest with a companion eminently qualified to be a helpmeet to him, and to whose prudence, economy, and faithfulness, he attributed much of the enjoyment and success of his life.

At the close of the year he writes: "The good and the evil of 1851 are finished, although not the results of them. May a merciful God accept the right and forgive the wrong in me! The past has been one of our happiest years, for which let us be devoutly thankful to God.

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May a rigid self-examination enable me to see my errors and reform them; to perceive the right and pursue it. Into thy hands, heavenly Father, would we renewedly resign our all for time and eternity."

The new year opened to him propitiously. On the 15th of January he attended the dedication of the new Union meeting-house in West Fairlee, Vt. There was a great gathering of people on the occasion. Two sermons were delivered; one by Rev. D. Smith (Freewill Baptist), and the other by Mr. Moore, both during one service. The prayer of dedication was offered by Rev. Eli Ballou (Universalist). On the 23d he attended the Common School County Convention, at Chichester, and took an active part in the meeting.

"In looking over the past," he writes on his birth-day, "I am overwhelmed with a sense of God's mercy in the preservation of my life, my health, my reason; in the rich manifestations of his grace and truth; in preserving me from great sins; forgiving those I have committed; granting me favor with the people; supplying my temporal wants; giving me the blessed hope of the Gospel. May the sense of filial gratitude which now fills my whole soul be accepted of Him who is the Giver of all good. If this shall be my last year of earthly labor, may I be faithful!" On the 24th of this month (February) he attended a mass temperance convention at Meredith Bridge, and spoke an hour.

Rev. H. B. Soule was Mr. Moore's successor in Hartford, Ct. At the close of a brief ministry in that place,

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he removed to Granby. On his way to Lyons, N. Y., he was taken ill, and died in the last-named place. He left a large family. Mr. Moore was deeply affected by this event. He writes, in one of his letters to a friend in Hartford: "How did you find Mrs. S—— and her little ones? I have thought and still think very much of her great affliction. But I am comforted by the fact that she is so well provided for. What a noble act is that of the society in Granby, and in Boston, but especially that in Granby, as the members of it must have made a greater sacrifice than those in Boston, because of the difference in numbers and wealth. I do think that act of our Granby friends, all things considered, one of the noblest of truly Christian benevolence on record. God bless them in their work of love!" In another epistle to a ministering brother, who had sent him a printed copy of a funeral sermon, he writes: "I thank you much for that sermon. I like its doctrine, its spirit, its *gospelness*, if I may coin a word. How much gloom and misery might the world be saved from, if the people could receive such views of death and the future! As it is, with many, this life is robbed of more than half its pleasures through fear of death, which, as you justly observe, is one of the arrangements of Providence, and therefore should be regarded as one of the links of that great chain of events which is to draw all mankind up to God and to glory. I try to make my friends see and *feel* this while in health and prosperity."

The New Hampshire State Convention met in June

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this year at Claremont. Mr. Moore attended it, and on his way delivered, by request, a lecture on temperance at Newport. He preached the first discourse at the convention. On the 17th of the same month he was present at a dedication in Springfield, N. H., of which he gives the following account in a letter to the editor of the *Trumpet:*

"Br. Whittemore: Permit me to give a short account of a visit to Springfield, N. H., on the 17th inst. I had been invited to attend a Union dedication, or the dedication of a Union meeting-house in this place, which proved to be a Union dedication, so far as I could judge by the spirit there manifested. The meeting occurred on the last day of our convention at Claremont, which would not have been the case, if our friends in Springfield had known sooner of the meeting of the convention.

"It was with great reluctance that I left the convention on Wednesday, at six P. M., for I perceived, or thought I did, that the session would be a joyous and profitable one; but I had the consolation of leaving it in good hands, and of acting from a sense of duty. I arrived at Springfield, after spending the night at Newport, with my old and excellent friends, brother E. Wyman and family, just in season for the morning services, which were performed by five different clergymen, and a very large and well-disciplined choir, under the charge of Mr. Hodgdon, of this town, which added much to the devotion of the occasion. The morning sermon was given by Rev. Professor D. Noyes, of Dartmouth College. It

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was listened to with perfect attention, notwithstanding the crowd. The object of the sermon was to answer the objection brought by some against Christianity, namely, its cost. This he did most effectually, by showing the difference between 'the cost of supporting the kingdom of Christ and the kingdom of Satan.' And by the abundance of statistical information which he presented, he must have convinced all present that, in every sense of the word, it is vastly more economical to serve Christ than it is to serve Satan; and in regard to morality, religion, civilization, and human progress, the difference cannot be computed. My discourse in the afternoon was designed to show the importance and utility of public Christian worship; which followed that given in the morning quite appropriately, and was listened to with perfect attention and great patience.

"That day, to Springfield, was a season of refreshing from the presence of the Lord, in more senses than one. The people seemed to be of one heart and one mind; and just after the commencement of the afternoon services, the earth began to drink in the most delightfully refreshing rain that you can imagine; which put a new and smiling face upon that 'hill country,' and which was reflected by the smiling faces of the worshippers."

On the 5th of July Mr. Moore delivered a temperance address in Norwich, Vt. In his diary about this time he speaks thus of the biography of Rev. Stephen R. Smith, by Rev. Dr. Sawyer, which he had just been reading: "I have never read the life of any man that so

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captivated me. I have never seen so much of the son, and brother, and husband, and father, and man, and minister, and friend, and Christian, in one person, as I perceive in that noble specimen of humanity. Few men have lived who evinced such a rare combination of all that goes to make up the perfect man. May this excellent book be profitably read by thousands." He also writes in reference to his own increasing love of his profession: "May the blessing of God follow my exertions here. If I cannot do good to this people, may circumstances transpire which shall remove me to another field of labor. Never, in the whole course of my ministry, of more than twenty-six years, have I felt a stronger desire to do something for the good of mankind. May God kindly direct me, and glorify himself in my work!"

In a communication to the *Trumpet*, date August 7th, he writes of a visit to Bristol, N. H., as follows:

"On the last Sunday in July my friends in Concord allowed me leave of absence, and by invitation I visited Bristol, for the purpose of preaching there 'the glorious Gospel of the blessed God.' The day was very pleasant, the atmosphere delightfully clear and cool; and at the usual hour for the morning service I repaired to the new town-house, which answers every purpose of a church; where I met a goodly number of friends from that and the adjoining towns; among whom was a good choir, whose services added much to our devotional feelings, preparing us to worship God in spirit and in truth, both morning and afternoon. At five o'clock P. M. I gave a

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lecture on temperance, in the same place, to a very full and attentive audience; the several clergymen of the village being present, two of whom assisted in the devotional services.

"Seldom have I enjoyed a Sabbath's labors more highly; my mind was carried back to the days of my early ministry, when I occasionally preached in different parts of that (Grafton) county, when the believers in the common salvation used to ride some twenty miles to hear the word; and when the time of the minister was almost wholly occupied, from morning till late in the evening, in conversation on the things of the kingdom; and I almost desired to live those happy days over again. There are more or less Universalists in all the towns in this state; but in many of them they are like sheep without a shepherd, and are scattered.

"Bristol is a most romantic village, at the terminus of a branch of the Northern Railroad, thirty miles north of Concord, surrounded by Bridgewater, Hebron, Alexandria, New Hampton, and Hill. In most or all of these towns there are leading men who favor our sentiments, and not a few who are, and have long been, firm believers in the great salvation; but, like many others in this state, are so scattered, as to render it inconvenient to come together, and they have meetings of their own liking but seldom.

"I perceive that the Grafton Association is to meet, September 1st and 2d, at Thornton, in Grafton county, a short distance from Plymouth, and on the direct route to

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the White Mountains; and in behalf of our people there I would invite any and all of our friends who may be journeying in that section to attend that meeting. Our brethren in Thornton will be most happy in entertaining all who may visit them. Let us go up and assist them on that anniversary occasion. We may not only serve our friends there, but receive great good."

In August he was called to Hartford, Ct., to attend the funeral of Mrs. Maria T. Skinner, wife of Rev. Joseph O. Skinner. Mrs. Skinner had been a member of the Sabbath-school, at Hartford; had been baptized and received into the church there while Mr. Moore was pastor; and the marriage had been solemnized by him in that city some years before. The faithful minister thus expresses himself, some time afterwards, in a letter to the bereaved husband, to whom, in earlier days, he had preached the first Universalist sermon which that husband heard:

"My dear Brother: Yours of the 18th inst. came to hand this morning. I had not heard from you, except that you returned to Vermont, since I left you so suddenly in Hartford. I came home safely, and found my family in usual health. You speak of your loneliness, which is as we should expect. Mrs. Moore this moment remarked that you must feel lost without Maria, as she was so much company for you. But you can bring back, by the mysterious power of memory, those happy hours you have passed together, and live them over again, in spirit; which will beguile the tediousness of the present,

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and which will serve to make you more spiritually minded. This you unquestionably do. I am glad to perceive in the tone of your letter that calm resignation to the will of God, which naught save faith in his boundless goodness can give. * * * * * *

"The providence which has, as in a moment, blasted all your earthly hopes, is dark and trying. But that it is *merciful*, as well as just, I have not a doubt. Yes, brother Skinner, that event was ordered in mercy, both to you and the dear departed ones. Never doubt it. You do not. The smile of joy shall yet fill the eyes that have so often wept tears of sorrow. What is before us we know not, nor should we be anxious to know. Let us strive to make the most of the present, by 'working while it is day,' that we may not only enjoy the present approbation of God, but have the holy satisfaction of reflecting that we have not lived in vain. To do good in the world should be our great object. The older I grow, the more do I think of this great duty — DO GOOD. I never possessed so great a desire to do some good in the world as now. May heavenly wisdom guide us!

"My sympathy? Yes, you have it, and that of my companion too. When you sent for me, though I was absent, neither she nor my son thought of anything else but that I must go; and when I returned, and it was uncertain whether I could get there in season, they both said, 'Go.' Brother Skinner, I sometimes wonder why it is that my friends think so much of me and my poor services. But so it is. Still, I am not conscious of

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doing anything more than they have a right to expect, and sometimes feel that my strength is very weakness itself. God is good, nevertheless."

His interest in one of the societies of which he had been pastor, and his just views of the duty of a religious society to coöperate with their minister, are thus expressed in a letter to a member of that society, date August 19, 1852:

"I have no doubt that you will be pleased with brother T——. He is zealous and true-hearted, and will do all he can for the prosperity of your society. But I do hope the people will not depend too much on him, or on anything else, for permanent prosperity, save their own endeavors to carry out the principles of our faith, and the blessing of God. I hope you will try to have our friends realize the position in which this movement places them, — the amount of devotedness which is required at their hands. All eyes will be turned upon them; high expectation raised all around. And if this project fails, it will be bad for the society, for the cause of truth, and for those engaged as its public defenders. *You must not fail.*

"A splendid church, a talented and eloquent minister, a good choir, and high salaries, all sound very encouragingly, and no doubt do much towards making a full congregation. But, as you observe, these are not all the necessaries required in the permanent upbuilding of a good religious society. *The people must have a mind to work.*"

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The Grafton Association held its annual session in Thornton, on the 2d of September. Mr. Moore had invited other ministers to attend. He was present, and preached, on the occasion, a long discourse to a deeply-interested audience. He also attended the United States Convention, which held its meeting this year in the city of New York. In October he attended an association in Dunbarton, N. H. He received, about this time, an urgent invitation to engage as a state missionary in Connecticut, but declined, and recommended to the attention of those who invited him Rev. Abraham Norwood, who was subsequently engaged, and the success of whose ministry has since evidenced the wisdom of the recommendation.

During this year Mr. Moore preached, on the Sabbath, in Salisbury, Washington, Weare, and other places in New Hampshire; and was probably as diligent and effective in his ministry as in any former year of it. He writes in his diary, on the last day of the year:

"How eventful has been the year closing with this day! Several leading men have been removed by death; Rev. Hosea Ballou, one of the greatest of theological reformers that have appeared since the apostolic age; Hon. Henry Clay, and Hon. Daniel Webster, both men of vast powers and influence; the former at his death a member of the American Senate, and the latter Secretary of State of the United States; — men whose places cannot be filled, especially the first and last named. Mr. Webster possessed the most powerful intellect of the age.

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"Thus we close this year under a grateful sense of the divine goodness, and our high obligations to God for life and all its favors; and enter upon a new year full of trust in Him who has hitherto been our help."

On the first Sabbath in January Mr. Moore took for the subject of his morning discourse, The Worth of the Bible. The occasion of the topic at that time was the presentation of a new and elegant Bible to the society, to be used in the pulpit. His text was, "Search the Scriptures: for in them ye think ye have eternal life, and they are they which testify of me."—John 5.: 39. The discourse is a clear and manly vindication of the Scriptures, showing their worth in their historical, literary, and moral aspects, and especially in their revelation of immortality for man. We give a passage or two from the introductory remarks:

"If a friend should present us with the record of the will of some benefactor, who had bequeathed to us a life-estate of such an amount as would secure to us all the comforts and conveniences which our circumstances might demand; which record was the proof to us of the benevolent disposition of the donor, as also of his ability to perform the promise; we should regard it as a present of great value, indeed. And we should be delighted in reading that record again and again. Especially if we were ever in doubt in regard to the supply which we might feel that we needed, should we recur to the record and search it.

"Or, if we were travelling in a strange country, and

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some one should put into our hand a guide-book, in which was delineated, as on a map, the most agreeable path, in which we might find all that our best good required; which also pointed out all the dangers of the way, giving particular and plain directions, by observing which we could feel assured of freedom from any dangers; should we not regard the gift as a favor? And should we not often consult its directions? Need I press so plain a question? Now, the Bible is a record of the will and purpose of God our Father respecting our duty and destiny, giving us the assurance of his divine protection in all the journey of human life, and even through the valley of the shadow of death, so that we may fear no evil."

On the 2d of February he went to North Enfield, to attend the dedication of a new meeting-house there, and preached the sermon on the occasion. On Wednesday, March 5th, he preached three discourses in Barnstead, and afterwards spent a Sabbath in a similar service in that place.

The month of May finds him again in Boston, at the anniversary meetings. We hear of him again, too, at the festival in Faneuil Hall. It was a large meeting, and one of the best held in the city during that great week. Mr. Charles F. Eaton, of Boston, presided. A sentiment complimentary to New Hampshire having been given, Mr. Moore arose and said:

"The last speaker (Mr. Willis) being a New Hampshire man, it was scarcely time to hear from that state

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again. There was one word in the sentiment which had been offered that moved his heart more than any other, — it was the word *universally*. 'When a boy, I could not read that word without a thrill of joy; and now that I have become a man, in *stature* at least [weight, two hundred and forty pounds], I have not put away that childish thing.' The speaker thus went playfully on. He spoke of the eternal hills of New Hampshire, and compared them to the everlasting promise of God.

> 'Engraved as in eternal brass,
> The gracious promise shines;
> Nor shall the hand of time erase
> Those everlasting lines.'

He referred to the sentiment of Dr. Benjamin Rush, in his letter to Elhanan Winchester, written in November, 1791.

"Mr. Moore concluded by saying that Universalism put into our hearts the principle of *universal freedom*, *universal love*. Christians used to be willing to wait for these things until they entered the eternal world. For his part, he panted for universal freedom *now*, universal love *now*, — he could not wait, — now, NOW is the accepted time, — NOW *is the day of salvation*. He closed with great power, and was followed with great applause."

Such is the small report from the papers of the day of a great and strong speech.

Some thoughts expressed to his son, about this time,

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in reference to a change of place which the son had contemplated, are characteristic of the man and the parent: "If, after duly weighing the subject all around, you feel moved to go, and can do so honorably, then go; but not otherwise. I had rather you would die than do a dishonorable act. You need not be so anxious about *a living*, as about *living right*. May God guide you in all things!"

On the morning of June 11th, while bathing, Mr. Moore was attacked with paralysis in his right arm, which rendered it perfectly powerless, slightly affecting his right side. It was the first shock of the kind he had ever experienced, and caused some serious apprehension on the part of himself and family as to what it might indicate. In a few days the trouble subsided. But so strong was the impression made upon Mr. Moore, that he could not deem his duty done without some word in reference to the event, addressed to his friends. Accordingly, we find in the *Trumpet* of June 25th the following epistle from his hand:

FRIENDLY EPISTLE.

"Br. Whittemore: By your permission I would, through the medium of the *Trumpet*, say a word to my friends and brethren scattered abroad throughout our beloved country. I am moved to this course by the attack of paralysis which I experienced on the 11th inst., from which I have not yet wholly recovered. My hope is that in a few weeks, at furthest, I shall be myself

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again, though my friends, many of them, think me in a somewhat critical condition. Whether I shall recover or not, God knoweth; *and let his will be done.*

"My words must be few, as the excitement of addressing this letter to my old friends may not be for my physical good.

"1. To my ministering brethren. — Dear Brothers in Christ: We are mutually engaged in a most gloriously important mission; a work demanding all the powers which we can bring to bear upon and further the blessed work of proclaiming, illustrating, enforcing, both by precept and example, the 'glorious Gospel of the blessed God.' And now, in all kindness and love, let me exhort you all, old and young, to 'magnify your office; do the work of evangelists; make full proof of your ministry.' Let the BIBLE be the man of your counsel, Jesus Christ your great exemplar, and the spirit of truth and love your all-sufficient support and your exceeding reward; that every day may witness the devotedness of your labors, bringing to your hearts the approbation of our heavenly Father.

"2. To societies, and brethren scattered abroad without organization: Brethren, on you it depends, in a great measure, whether the cause of Universalism flourishes, to the glory of God and the happiness and moral progress of the world, or not. On you it depends, under God, in a great measure, whether our ministers are zealous, devoted servants of Christ, or whether they are prosy, disheartened, and selfish. Do not, I beseech you, think

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that your minister *alone*, though he speak the words of truth ever so eloquently, can build you up in the knowledge and enjoyment of Gospel truth, without your zealous coöperation. Men's preaching will not do it. The Gospel must be exemplified in the life, before its beauty and divine loveliness will be seen and appreciated by the world. Therefore, if you would be happy, and contribute to the welfare of your friends and the world, and glorify your Maker and Preserver, be *practical* Universalists. Do not make your minister selfish, by being so yourselves. Give him a good example in this regard, and, if you have not made a great mistake in the man of your choice, he will follow it.

"And you, brethren, who are not enjoying the benefits of society or church organization, study to know and then be prompt to do your duty; give your influence to the cause of truth; despise not the day of small things. You can each do something to advance the cause of Universalism, even if you are alone in your faith. You can even then live the doctrine; you can talk it to others, and, if they doubt its truth, you can, in time, show them its good effects in your conduct, which will at length convince them of your truthfulness. Further, you can take, and read, and lend to others, a good periodical supporting our views, which will be a good substitute for the living preacher; and you can always have the *word* and the *spirit* of God's truth and grace, which are weapons of defence and conquest, all-powerful when rightly used.

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But remember, they must be *used*, not occasionally, merely, but constantly.

"And now, dear friends and brethren, one and all, among whom I have been preaching the word, and who may read this short epistle: I seem to see you in your families, and in your various relations in life, all striving for *happiness;* and, if this is my last word to you on earth, all I can say, or desire to say, is comprehended in the following: *Trust in God; hope in his mercy; obey his laws; and, through the Gospel of Christ, look forward to a glorious immortality for yourselves and your race. Amen.* JOHN MOORE."

On the fourth Sunday in May he delivered a discourse on "Recent Railroad and Steamboat Disasters," from Proverbs 27: 1,—"Boast not of to-morrow: for thou knowest not what a day may bring forth." The dreadful destruction of human life at Norwalk, Ct., and on one of the western railroads, and also the burning of a steamer on one of the western rivers, called forth the discourse. It was a timely and an eminently practical one, and was well received by the hearers.

In August Mr. Moore visited and preached in Bradford, Vt., and North Haverhill, N. H. His record at the last of the month reads: "Visited Strafford and Northfield, Vt.; attended Convention at N.; preached fourth Sunday in S.; visited Lebanon and Enfield; preached one Sunday in September at Springfield, Vt. Monday evening, lectured at Canaan, on temperance.

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Attended an association at North Enfield, thence home. A pleasant journey." He preached one Sabbath of this month in Pittsfield, N. H., and also journeyed to Connecticut and New York city, visiting the "World's Fair" in the latter place.

Of his health and prospects he writes in a letter to a friend, dated October 25th: "Whether I am to break down now, just in the prime of life, and in the beginning of my most substantial and profitable experience, I do not know. I think not. Still, I may be mistaken. I do not desire to know beforehand what I am to experience. I sometimes think it would be more pleasant to be free from the care of a society; but, after all, care is a favor; and at present it is probably best for me to hold on as I am. I must preach while I am able, of course. How could I live without preaching? But I know I ought to be prudent; and intend to be, surely! Whoever knew a man that intended to be imprudent?"

On the last Sabbath in January Mr. Moore preached in Plymouth, N. H. On the coming of his birth-day again, we find him indulging in thoughts such as had often before visited him, and to which he gave the warmest welcome: "Fifty-seven years since I commenced my mortal life. For the last twenty-eight years, and a little more, I have endeavored to preach the Gospel of the universal grace of God; and hitherto the Lord hath helped me, for which may I ever be grateful! Father in heaven! Still direct and uphold thy frail, dependent

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child, that the powers which thou hast given him may be consecrated to thy service!"

In May he went to Boston to attend the meeting of the New England Universalist Reform Association, and the annual festival; but, soon after reaching the city, received a telegraphic despatch, asking his attendance of the funeral of a friend in Vermont, with which request he felt it his duty to comply.

"Anniversary week," in Boston, this year, was one of intense excitement, chiefly on account of the trial and rendition of the slave Anthony Burns. Never before was the anti-slavery sentiment of New England more thoroughly aroused. It pervaded all the meetings of that eventful season, and awakened voices in many New England pulpits on Sabbaths following. Mr. Moore shared in the general feeling. On the third Sabbath in June we find him preaching a discourse to his people on the "Characteristics of the true Reformer." His text was Matt. 10: 16,—"Be ye therefore wise as serpents, and harmless as doves." The discourse was plain, strong, and judicious. The speaker showed the reformatory tendencies of Christianity; that the Gospel of the grace of God proposes to remove all that is wrong, 1st, in the individual heart and life; 2d, in the family; 3d, in the church, embracing all who recognize Christ as their pattern; 4th, from the state, from the smallest body to the largest, both in making and administering laws. While there is any wrong or evil in any of these departments of human society, to any extent, every fol-

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lower of the great Reformer — every one to whom the word of the Gospel comes — is bound, by the great and irrepealable law of God and humanity, to throw the weight of his influence into the work of reformation. Every one is, in some sort, responsible for any evil that may exist in the world, if he refuses or neglects to do what is required of him, by the great law of humanity, to remove that evil. This responsibility is graduated according to the position occupied by the individual, and the ability given him. Nor can this responsibility be thrown off or avoided by any human laws. It must be met, and faithfully discharged, if we would enjoy the approbation of God, and of a manly and Christian heart. The speaker showed the beauty and justness of the directions here given as to the way in which the work of reformation should go on — in the wisdom of the serpent, and in the harmlessness of the dove. He spoke of the rashness of some reformers, and of the firmness and faithfulness needful with all.

To the question, Should our law-makers contravene God's law by their enactment, what must we do? he replies: "Obey God rather than man." Resist the law of the land! is it asked? No, not forcibly, but passively; submit to human authority, according to the laws of the country where you dwell, so far as a good conscience will justify you; but beyond that you need not go willingly. Submit to the penalty of the law, rather than transgress the law of God. In the conclusion of the discourse, he remarks: "Any movement, not

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based on moral right, ought not to succeed. This is the reason why Universalism must prevail. Every sentiment opposed to it is morally wrong. As Universalism prevails,— that Christianity which consists in *loving God supremely, and our fellow-men as ourselves*, — wrong must die out for want of sustenance."

In a letter to his son, not long afterwards, he says: "I will not be a political partisan; but *I will* preach against sin and the devil, whether in high places or low; and if I make any difference, I will spare the weak and ignorant, rather than others. I will not encourage a mob spirit, nor forcible resistance to the laws of the land; nor will I disobey the law of God, for the sake of obeying the laws even of Congress, or any other legislative body. I will be *honest*, and do what I can to induce others to be so; advising them to be true to their own convictions of right and duty, irrespective of party, or any other consideration. But I would be wise and harmless."

During the summer months Mr. Moore preached one Sabbath in Ware, one in Wentworth, and another in Bristol, N. H. In August he visited Strafford, his native place, and there preached on the Sabbath, and afterwards made a number of calls on old acquaintances and friends. He visited Rev. Aaron Buzzell, then in his ninetieth year, but quite feeble. He visited the graves of his parents, and writes: "I there prayed that God would preserve me in the path of duty and truth, until he shall call me to meet the departed ones in glory."

We find in his journal kept this autumn frequent

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records of brief and expressive prayers. They breathe the spirit of confidence in heaven, resignation to the divine will, of patience, fortitude, living zeal, and large love.

In a letter to his friend and brother, Rev. W. S. Balch, of New York city, he takes occasion to speak freely of the life of the minister, and also of the interest he takes in the success of a college and theological seminary, under the fostering care of the denomination to which he belonged:

"*Concord, N. H., Nov.* 25, 1854.—I have, my dear brother, just concluded the reading of your anniversary sermon on the 'Preacher's Reward.' It is so good, so truthful, so in agreement with my own ideas, experience, and hopes, that I want to give you my warm right hand; but, as I cannot do that, literally, allow me to offer you my warmest gratitude for that production. * *

"The reward — the 'pay' for a minister's services; what is it? O, how blind are most people on this subject! * * * * *

"I see that you are in a fair way to succeed in the opening of a theological school. Success to the enterprise. I will state to you my views respecting the college and a theological institution. We have in New England and the Middle States colleges enough, and perhaps liberal enough for all literary and scientific purposes. If our people had put their hands to the work of establishing a theological seminary on a permanent basis, more efficient aid would have been given to our ministry and cause. But we have a college, and shall have a

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theological school too, I have no doubt; and I pray that they may both be strong and effective."

The new year opened auspiciously, and found him with improving health, still eagerly engaged in his professional duties. The recorded prayer tells us where his first thoughts were. "Before going out to attend to the duties of life, and while just about to enter upon the labors of a new year," he seeks that guidance by which the erring are led aright, and that power through which weakness itself is made strong. It was the prayer of living faith; and its gracious answerings came.

Mr. Moore had never in his life sought political distinction, nor taken any active partisan interest in the political strifes of his time. His interest in the Christian ministry was above all other interests; his love for that, above all other loves. His first text contained his great life-direction, always: "As ye go, preach, saying, The kingdom of heaven is at hand." Whatever of this kingdom he could see in the political movements of the times, that he rejoiced in; and whenever he had occasion to speak of what of this kingdom he thought the politics of his own country or other countries needed for their good, he was free to declare his sentiments. With political parties, as such, however, he was never anxious to mingle and act. He had his own ideas of political right, and often expressed them very frankly to his friends in letter and conversation. Writing to a friend in April, 1854, he says: "You know I never was much of a political man. But a few weeks or months since, I found

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myself on the following 'platform,'— for how can a man of my bulk stand without a platform on which to place my feet? I do not know as you will approve of it, but it was present with me as I was writing to a friend; so I will state it to you. 'I will go for any just measures that will serve to keep rum out of free men, and slavery out of free territory.'"

An event now took place which served to bring Mr. Moore very prominently before the people of New Hampshire. On the evening of January 16th, after he had retired, he was waited upon by a committee, informing him that at the convention of the American party, held that day in Manchester, he had been nominated as candidate for Governor of the State. He was solicited to go with them to Manchester on the following morning, and formally accept the nomination. As he had sought no such honor at the hands of his friends, he was in much doubt as to the acceptance of it; but at length concluded to accede to their wishes. It was subsequently discovered that he was ineligible to the office, as he had not, according to the constitution, resided in the state seven years next preceding the election.

His account of the nomination, and his feelings respecting it, are thus given in a letter to his son. The letter contains also the principal details of five days' experience, showing us how full his life was at this time of his professional work.

"*Concord, January* 23, 1855. — Dear Son: Yours of Friday was received last evening, on my return from

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Vermont. Let me give you a chapter in the history of my life for five days.

"Last Tuesday evening, at half-past ten o'clock, I was awaked from a sound sleep by a committee of four gentlemen from the state convention then in session at Manchester for the nomination of state officers, informing me that I was elected candidate for the office of Governor at the next election, and desiring my presence before that body at eight o'clock next morning. I concluded to go, and next morning stood up before about seven hundred delegates from all parties and all parts of the state, and signified my acceptance of the nomination. The most interest I had expressed in regard to the matter was, to say, on Friday evening before, in a mass meeting, that I 'should like to see a return of the time when the office should seek the man, and not the man the office;' not dreaming that *I* should be *sought* so soon! But you have probably seen that, after the adjournment of the convention, it was discovered that I was ineligible to the office, not having resided in the state seven years next preceding the election. I am told that were it not for this, my election by a large majority would have been certain. *I am perfectly resigned*, as you may suppose, but for the trouble to my friends of holding another convention. I had engaged to be at Piermont and lecture on temperance, Wednesday evening. So I took the cars for that place. Next day returned to Enfield, and attended the ordination of brother Bliss. Friday, in one of the hardest of snow-storms, I was taken to Hanover to

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attend the funeral of Mr. J. Ward, Jr.; and that night was sent for to attend the funeral of a child of Mr. Morrill, in Strafford. I went, and, considering it doubtful whether, on account of the late storm, I could reach home Saturday night, concluded to tarry over the Sabbath in S. Preached Sabbath evening. The next morning it rained in torrents till noon. I rode in an open stage to the dépôt, and arrived home at four P. M., yesterday. I telegraphed, so that there was no service in our church Sunday. Thus in five days I endured all that travel and exertion; speaking in public as much as I should have done in eight long church services, beside the necessary and unavoidable private talk — exclusive, too, of the Manchester speech, which was short. And here I am in good health, for me. If I had known all this beforehand, I should have quailed before it.

"As to the effect which the nomination may have on some friends, I do not know; nor am I anxious about it, for myself. I am free; but shall keep out of politics and office until I am called for, which I hope will never be; nevertheless, I will do what, on the whole, appears to be my duty." In speaking of his nomination, the editor of the *Trumpet* said of him: "Had his life been spared, and had he been eligible, and been elected, he would have made a noble officer. Not only would his grand and dignified appearance have recommended him to public favor, but he would have administered the government in the fear of the Lord. Justice would have been his polar star; mercy, his leading passion; and

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piety his strong foundation. He would have based his life on the precept in Micah 6 : 8."

A correspondent of the *Christian Freeman*, Rev. G. H. Emerson, immediately after the nomination wrote: "The news is altogether too good to be true. Judging from the past, from the kind of men that have too often been elected to high offices, it is difficult to believe that such a man as John Moore, — a man whose strict integrity is utterly incapable of receiving one stain of corruption, who would not equivocate in the smallest degree, not even for the office of President of the United States, who, in all things, as far as fallible humanity can well be, is the model man ; — that such a man is proposed for a State Governor in these degenerate days, is, we repeat, difficult to believe.

"It is said, by those in the secret, that there can be but little doubt of his election. For the sake of New Hampshire, for the sake of having one glorious oasis in the political desert, we hope it may so prove. As a political partisan we have not a word to say of him ; but as a man he is the very one that Diogenes with his lamp was looking for.

"P. S. Since the above was in print, our fears that the news was too good to be true have been realized. Mr. Moore was nominated, but the constitution, requiring seven years' residence, disqualifies him from holding office. We are sorry for New Hampshire."

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CHAPTER XIII.

HIS DEATH.

The private journal of Mr. Moore ends with Saturday, February 3d. The record is there made of an engagement to deliver a public address in Barnstead, on the first of March. We have already alluded to the fact that he had been troubled for years with what seemed to be an affection of the heart. He would experience, at times, an indescribable pain in the chest, especially when going up stairs, or up hill, or walking against the wind. Some of the physicians in Boston pronounced the disorder *angina pectoris*, the result of an organic disease of the heart, or of the arteries lying near that organ. Because of his liability to be thus affected, his family had become somewhat anxious about him, and, only a few days before the time of his last record in the journal, we find the notice of a caution given him, in a letter from his son, against over-taxing his mind and body; which the father considers very timely admonition, and blesses his son for it.

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He had agreed to exchange pulpit services on Sunday, February 4th, with Rev. C. H. Fay, of Nashua. Before leaving his home, he complained of ill-feeling. He, however, departed, as usual, to fulfil his engagement with the ministering brother, who had grown up in early life under his pastoral care, and with whom he had lived, in later days, on terms of closest Christian intimacy. As a living man, he had done his last work in that home; and no one could pass out of an earthly mansion, to enter upon its enjoyments no more, with a purer conscience or firmer trust than he.

The next day, Sabbath, was spent by him in Nashua. He conducted the services in the church with his accustomed ease and earnestness, although, at times, through the day and evening, he was subject to the unpleasant sensations such as had troubled him the day before. He tarried Sunday night with the family of Mr. Gillis, and on Monday morning took the cars to return home. Arriving at the dépôt in Concord, he was met by his friend, the minister with whom he had exchanged. After a short conversation, they separated, agreeing to meet again at his house, to enjoy a social interview for a few hours. He passed up School-street, exchanging salutations, as usual, with his fellow-citizens, and when near the church, where, during the five years past he had officiated, he was seen to falter, sink upon his knees, and fall. This was a few minutes before eleven o'clock. On the arrival of the first person who could reach him, it was found that life had departed. He must have died instantly, and without previous in-

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tense pain, as but a few moments before he had spoken with his usual freedom and cheerfulness. He was conveyed immediately, by neighbors and friends, to his home. The tidings of this afflictive event were quickly abroad. "I learned," says the Rev. Mr. Fay, "the sad news, while on my way to his residence to fulfil my engagement. My wife, who preceded me a few moments, entered his home soon after his body had been borne thither. She was ignorant of the sadness which filled that home, until she stepped upon its threshold. Shall I attempt to describe the emotions which shook my frame when I first heard the awful tidings? or, when I looked upon that noble form, cold in death, which I had seen but a few moments before warm with affectionate life? No; I should fail in such an attempt. But others, many others, shared in these painful emotions. Friends, kind and true, the members of his society, his neighbors, citizens of Concord, of all sects, hurried to that house of grief, to express their sympathy and proffer their aid. All was done that regard for a faithful pastor, and respect for a noble and esteemed neighbor and citizen, could accomplish." He died upon his birth-day, having completed fifty-eight years of his earthly pilgrimage. The completeness of the years of his life was in unison with that of his character as a true man, a faithful servant of his God and of his race. He had finished the work given him to do. "Seldom," says one of the secular papers of Concord, "has any event made a sadder or deeper impression in our community. Mr. Moore had resided

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in this city about five years, during which his urbane manners, Christian deportment, and sympathy for every good cause, had gained him many warm friends, and left him no enemies. He was beloved by his own society, and respected by all. A whole community mourn his departure from among them."

The funeral services took place in the First Baptist Church, the largest house of worship in the city, the use of which was kindly granted his numerous friends. The church was thronged, and although the day was one of the most severely cold of the season (the thermometer being twenty degrees below zero), hundreds of persons were unable to gain admittance to the house. Prayer was offered at the dwelling-house, before the corpse was removed, by Rev. Sylvanus Cobb, of Boston, when the procession moved to the church. The services there were as follows: Voluntary, by the choir; Reading of Scriptures, and Prayer, by Rev. C. H. Fay; Hymn, selected; Sermon, by Rev. Sylvanus Cobb; Hymn, original, by Rev. C. H. Fay:

God will indulge the tears we weep,
For He our hearts has smitten deep;
A noble soul from earth has fled,
A manly form lies cold and dead.

With anguished hearts we gather here,
Low bending round this solemn bier;
We mourn a faithful Pastor's loss,
A dauntless Soldier of the Cross.

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Death found him in the battle van,
Brave striving for the weal of man ;
With armor strong, and burnished bright,
A noted warrior midst the fight.

He fell at Duty's sacred stand ;
The Spirit's sword was in his hand,
Sandals of peace upon his feet,
And righteousness his breastplate meet.

His warfare now is o'er : and rest
Awaits him with the pure and blest.
For Sin, the foe, was never known,
Nor Error, round God's shining throne.

Great Shepherd, take him to Thy side,
He loved the race for which Thou died ;
And when our mortal years are told,
O bear us to the same safe fold !

The sermon was able, appropriate, earnest, and abounding in Christian consolation. The preacher's text was: "But even the very hairs of your head are all numbered."—Luke 12 : 7. After discoursing upon the paternal providence, general and particular, which upholds all things, grants to mortals its unfailing supplies, and gives assurance that under the divine government good will be triumphant, and all souls share in the blessings of its reign, the speaker says :

"The train of thought which I have thus presented to the great congregation is that which was suggested to my own mind by the occasion which has called us together here to-day. On Monday evening last, as I was about closing the editorial labors of the day, I received

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the mournful tidings, by brief telegraphic announcement of the sudden death of brother John Moore. I wrote a brief announcement of the same for my journal, which was about going to press, and was wending my way home in melancholy musing. I was met by an express messenger, with a request from the family and friends of the deceased that I should be present here to-day, to offer consolation to the bereaved. I went to my home, and, sitting in retirement, oppressed in spirit, my laboring heart exclaimed, 'Who is sufficient for these things?' Bearing in sympathy the wants of the afflicted, I went to the word of inspiration for relief, and opened to the teaching of the Master, which saith of the care of our Father in heaven, 'The very hairs of your head are all numbered.' I saw in this utterance an embodiment of the whole grand system of Christian trust, and my soul entered into rest. And I desired to be obedient to the apostolic injunction, that 'we should comfort them who are in any trouble, with the same consolation wherewith we ourselves are comforted of God.'"

After recurring to some of the main events in the history of the deceased, he observes:

"Thus has retired from his earthly mission (and that not all of earth) a man whom we all loved and revered. If his already developed spiritual person is now observing me, he would not that I should say he was faultless. Yet I feel that I speak the heart sentiment of all who knew him well, when I say that a more perfect man, under Jesus, never lived upon the earth. Full of truth and

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reverence for God, and love for men; strong, zealous for the advancement of truth and goodness; sincere, candid, beneficent, forbearing, faithful; free from all little envies, loving to see all work and all prosper; his moral abode was the munition of rocks, his light went forth as the morning, and the glory of the Lord was his rearward; his life was a well-spring of water, whose waters fail not. We, the whole religious body to which he belonged, deeply mourn his loss. And yet he is not lost to us. He is ours, and we are his. He yet speaketh. We will cherish his memory, as an example to the Christian ministry and to the Christian church."

At the close of the customary funeral service, the remains were consigned, by Rev. C. H. Fay, to the care of the Masonic fraternity present. The solemn service of this fraternity was then performed, as were also the brief burial rites of the Odd Fellows. The services were closed with prayer by Rev. Mr. Kelley, of the Methodist Episcopal church.

Mr. Moore, at the time of his decease, was Master of the Blazing Star Lodge of Free and Accepted Masons, and member of the White Mountain Lodge, I. O. of O. F. Of the funeral occasion, the Rev. Mr. Fay afterwards said, in a discourse to his people: "As I surveyed the multitude which thronged the capacious church, of all sects and parties, I felt that the 'noble sleeper' resting on his bier before the altar had accomplished a great work. He had wrought upon human hearts. His work was in immortal souls, and will last long after the great

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material achievements of our age are forgotten. He has bequeathed a richer legacy to mankind than the rich can bestow. Childhood and manhood mingled tears around his bier, in testimony of their love for one who had made them better, and whose influence would affect them for good when the cold, coffined form had turned to ashes."

The editor of the *Morning Chronicle*, published at Portsmouth, N. H., who was present on the occasion, writes: "The deceased was a man of ample mould and majestic proportions in person as well as mind; and was habited in his coffin exactly as in the pulpit, in a full suit of black. In this manner, with the coffin-lid removed, appearing almost lifelike, he was viewed by the Sabbath scholars and teachers, congregation and Freemasons; the latter being in large numbers, and depositing their emblematic evergreens. This silent, solemn show was by no means unimpressive; and at its close the earthly remains of a noble man were borne away towards their lowly resting-place." This resting-place was in Lebanon, N. H., by the side of the ashes of a dear son, who died during the first residence of the family in that town, — a selection which he had made long before his death.

The society in Concord of which Mr. Moore was pastor unanimously expressed their respect and esteem for the departed, and their sympathy for his bereaved family:

"Whereas, it has pleased the Almighty Dispenser of

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events to suddenly remove the Pastor of this Church and Society, Rev. John Moore, therefore,

"*Resolved*, That, although we deeply mourn the loss of our beloved pastor, yet we have strong faith that Almighty God doeth all things well; and, while we cherish his memory, may we imitate his virtues, enjoy his strong faith, and leave as bright an example behind us.

"*Resolved*, That this society and congregation sympathize with the widow of our late pastor, Rev. John Moore, in her sudden bereavement and irreparable loss; and unitedly pray that she may be sustained in this, and all other trials, by that God in whom we all trust.

"*Resolved*, That the First Baptist Society in Concord, in opening their house for the funeral services of our late pastor, thereby proving that they sympathized with us in our bereavement, are entitled to our united and heartfelt thanks.

"*Resolved*, That the thanks of this society be tendered to the friends at Lebanon for their kindness to the committee of this society on the occasion of the funeral of our late pastor.

"*Resolved*, That the foregoing be placed upon the records of this society, and copies sent to the family of the deceased, to the First Baptist Society, and to the friends at Lebanon. J. B. SMART, *Clerk*."

Discourses in memory of him were delivered in various churches where his name had long been held in high esteem.

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The following epitaph, prepared by Mr. Moore some time previous to his decease, is upon the monument at Lebanon:

JOHN MOORE,

PREACHER OF THE EVERLASTING GOSPEL:

Born in Strafford, Vt., Feb. 5, 1797;
Died in Concord, N. H., Feb. 5, 1855;

AGED 58.

"As in Adam all die,
Even so in Christ shall all be made alive."

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CHAPTER XIV.

PERSONAL AND PROFESSIONAL CHARACTER. — TESTIMONIALS.

Now that we have recorded the departure of the worthy man and minister whose memoir is given in the preceding pages, it is a privilege which we would wisely improve, to speak of him as he was when in the body, and "about his Father's business" with his fellow-men; to dwell somewhat more specially upon his character than we have during the narrative portion of this work, that we may the more clearly see how really and impressively he is living on still, for the guidance and blessing of others in his Christian words and deeds.

In person Mr. Moore was very nearly what might be termed "a model man." His form was ample and finely proportioned, and there was a natural dignity in his appearance which made him notable wherever seen or known. His face was an indicator of his soul,— beauty, truthfulness, firmness, goodness, Christian nobility, had each set its seal there.

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He had a clear and strong intellect; was a plain and sound reasoner, and gained the confidence of his fellow-men by his excellent "common sense." He had, moreover, a large and generous heart, by which he was made an effectual preacher to their affections. He caused them to feel that which was to him a matter of most absorbing interest. His social qualities, also, were remarkable. He was living for others as well as for himself, always; and could ever respond to the pathetic question of the poet:

> "O, who would inhabit
> This bleak world alone?"

He felt that he was kindred to others; that he could not do without them, nor they without him, while God had any good in either for mutual communication.

As a public advocate of Christianity Mr. Moore earned a noble reputation. He went into the ministry to answer a true call, as it seemed to him,—that of God and his everlasting word. His ministry was one of the heart and soul. His pulpit work was done in great plainness, and usually with great propriety of speech. If he was not one of the most brilliant, he was one of the soundest and most agreeable speakers of the day. His manner was easy and graceful; his voice, rich, full, and melodious. "His very appearance," as another has said, "put him in sympathy, at the outset, with whatever was good and generous in his auditors; and he won them over to his views as well through their affections as through their

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intellect." In the beginning of his ministry he preached much *extempore*, and all through his life practised this method more or less — speaking from brief notes. Yet many of his sermons were written out, and, although well delivered, tended in some measure to lessen his freedom in the utterance of them. He would, however, frequently depart from the track which the pen had marked out, and, in the fresh excitement of the occasion, make his discourse much longer than he had intended in the beginning.

He was admirably "at home" in the pulpit, and was well calculated by his presence and sympathy to make others so. He could be self-possessed under circumstances that might embarrass others. We remember an instance in illustration of this. It was at a conference in Dorchester, N. H. The meeting was quite well attended, although in the midst of winter; and mothers who could not leave their little ones at home brought them to the meeting. During service-time one of the children gave some demonstrations of a strong voice, which quite annoyed the speaker, a young man; so that, after enduring the opposition voice a while, he stopped short, and expressed his desire that the child-speaker might somehow be still. Mr. Moore arose behind him in the pulpit, and very pleasantly said: "Speak on, brother, with all your heart, and pay no attention to the child. It cannot be taken away now, and *you* will have a hearing; depend on that!" The preacher continued

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with more composure, and soon had the talking all to himself.

Mr. Moore was a doctrinal and practical preacher. Although somewhat given to expository preaching, his treatment of those who held religious opinions opposite to his own was in all Christian courtesy and kindness. He had no disposition to say the hardest, but rather the most truthful things of the errorist's opinions, and at the same time in the most charitable spirit towards the errorist himself. His discourses, always good, and usually regarded as highly acceptable, were sometimes pervaded with great power. "I have heard John Moore," said one of our wisest and best ministers, "when I thought I had never heard any man excel him; when his soul was filled with the inspiration of truth, and of the occasion which called him to speak it, and the thoughts and words that came from him were like the rushing torrent, bearing all before them."

As a Christian missionary he was one of the most acceptable and useful. He knew human nature, and could well and easily adapt himself to all phases of it which a Christian missionary must meet. His advocacy of his faith in new places, where it was not much known, was always in its favor. If those who heard his message could not receive it at once, they had good evidence of the honesty and ability and candor of the preacher. His occasional ministry in the vicinity of the societies with whom he was settled, especially in many parts of Vermont and New Hampshire, accomplished great good for

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the Christian cause. Indeed, in these two states his name is closely identified with the history of Universalism there for the last twenty years.

As a pastor he was one of the most acceptable and beloved of any in the denomination, and we might add, in any Christian society. Easy and agreeable in manner, and perfectly accessible to every one, he was a welcome visitor always amongst his people. They loved to behold his genial countenance; to listen to the words of kindly greeting, good cheer, or of friendly counsel and consolatory aid, coming from his lips; and not from his lips only, but welling up from his full heart. How many families, how many souls, remember him, not only as the worthy minister, but as the cheerful, sympathetic friend! How many — as, in thinking of his social intercourse with them in the past, they mourn his departure — can say, as David so tenderly said of his beloved Jonathan, "I am distressed for thee, my brother; very pleasant hast thou been unto me."

"I knew him well and loved him much," writes one to whom he had been a pastor in other days. "He was a friend as well as a pastor in our family; and my father, and my dear mother, who went before him to 'the better land,' held him in high esteem. We were neighbors, and accustomed to seeing him every day at his own house or ours. Many a pleasant season did I pass with him in his neat and orderly dwelling, where all his friends were kindly received and hospitably entertained. Well do I remember the welcome smile, the friendly grasp of the

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hand, the genial humor, the ready sympathy, and social enjoyment, always to be found in his society. He was a delightful companion, a true friend, a good pastor, a good man. What more can I say of him? What else could I add to this heartfelt testimony of his worth?" *

He was eminently a man of the people; and the Christian pastor who is not, is out of his place. An anecdote, illustrative of this trait in his character, is told of a colored man, a servant in one of the families at whose home Mr. Moore was a frequent visitor, and where he was on easy and familiar terms with all the inmates. A dialogue ensued between the colored man and another of the family, as to the relative merits of two ministers,—Mr. Moore and Mr. ——. The servant-man was asked his opinion of them. "Both good men — very good men, both," was his answer. "But which do you think the best?" was the next question proposed. "Like them both — both *very* good men, *excellent* men," replied he. "But have n't you a choice?" persisted the questioner; "which of the two do you *like best* in everything?" "Well — well," said the servant, "if I make any pref'rence, I say — Mr. Moore seem always rather most like *our folks!*" That was it. He was at home in all places where the just callings of life brought him. He was "our folks" with the humble or exalted, the rich or poor, the renowned or obscure. To be "our folks" in this wise is no small trouble to some persons, even those

* Miss M. A. Dodd.

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of the highest attainments in other respects. It was one of the easiest of things with Mr. Moore. Equally at home with all in his pastoral intercourse, he never failed, in his habitual freedom, to leave a favorable impression of himself, as one who had honored his calling, upon the minds of the people.

He had a deeply religious spirit. His inner life was his best life. It was the fountain from which his life with the world flowed; and the stream was pervaded with the richness of the spring. Ingenuous as was his religiousness, the world did not see the most of it. The saying of Francis Quarles he could well appreciate: "I *am* to God; I only *seem* to man." He knew much of the best meaning of the Psalmist's words: "My soul, wait thou only upon God; for my expectation is from Him. He only is my rock and my salvation;" and of that promise of the Christian Master, "If a man love me he will keep my word; and my Father will love him, and we will come unto him, and make our abode with him." His inner experience was like that to which John Howe exhorts: "Let us more study the exercising ourselves to godliness, and take heed of turning the religion of our closets into spiritless, uncomfortable formalities. Their hearts shall live that seek God." It was this life of the heart which he sought and found. The kingdom within was to him of the first consequence, and that was greater than all else. It made him sincere, fervent, and strong, in his communications to others. It gave him constant growth in spirituality. It confirmed him in faith and

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hope, and rooted and grounded him in Christian love. It rendered him a safe preacher and counsellor, a reliable guide in his own sect. It sanctified him in a charity such as knew well how to respond to Wesley's saying: "I ask not, therefore, of him with whom I would unite in love, Are you of my church? of my congregation? Do you receive the same form of church government and allow the same church officers with me? Do you join in the same prayer wherein I worship God? receive the supper of the Lord in the same posture and manner as I do? agree with me in the administration of baptism? Nay, I ask not of you (as clear as I am in my own mind) whether you allow baptism and the Lord's Supper at all. Let all these things stand by; we will talk of them, if need be, at a more convenient season. My only question at present is, *Is thy heart right as my heart is with thy heart? If it be, give me thy hand.*"

Those nearest him, and who best knew him, can testify to this principle and habit of his life. The pages of his private journal are beautified with his simple and comprehensive praises and prayers. His birth and marriage days, the beginning and ending of weeks and years, are consecrated by heavenly communings. His life was filled with great occasions, because all occasions of true life were great to him; great from their relations, not to the earthly and transient only, but to the heavenly and eternal. "He was the best-tempered man," writes another, "that we ever knew. We never saw him angry, we never saw him dispirited. Always cheerful, always

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tranquil, Sundays and other days, at home and abroad; with a heart full of gentleness and love, his presence was everywhere a sunshine and a blessing."

He had firmness that could endure much trial, and yet tenderness like that of the child. His sense of right, of justice, no special pleadings in an opposite direction could for a moment affect. We remember an occasion when, after a case of very afflictive trial and judgment in council, an attempt was made, by a few compassionate friends, to admit to fellowship again the offending brother. The members of the assembly before whom this request came were for some time engaged in a discussion of the subject, when, at last, wearied with the waste of words, and seeing the end of the matter from the beginning, he arose and asked the attention of his brethren for a short time. His speech, of twenty minutes or more, was so accurate in its statements of the whole case, so candid, so clear, and so completely overwhelming, that it ended all further debate on the subject. The appeal for the renewal of fellowship ceased.

In all his reproofs of what he deemed sinful and wrong he was one of the most faithful of men. There was no harshness in his admonitions or corrections, but a firmness, conscientiousness, and evident adherence to duty, that would be quite likely to find its way home to those for whom his words were intended.

"When," says a popular writer, "you call any one a man of substance, tell me what his soul weighs. What is his force of character, by his large culture, affection,

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or energy? How much has he of the great elements of humanity? Noble qualities of soul are the most substantial possessions. In the assize of heaven our personal property is estimated as our real estate." By this rule, Mr. Moore would have stood a safe trial. He had great qualities of soul; to use Sir Philip Sidney's description of another, "high-erected thought, seated in a heart of courtesy." Blest

> "——— in a general honest thought
> And common good to all,———
> His life was gentle; and the elements
> So mixed in him, that Nature might stand up
> And say to all the world, This was a MAN!"

His true greatness and life were in this manhood. No station in which he moved could add to that; but that made him what he was, in all stations. His fellow-citizens sought to confer upon him the highest office in their political power to bestow. The office could have brought no additional honor to him; he would have brought honor to that.

Having thus freely given our own views of the man and the minister, we take pleasure in presenting the opinions of others who knew him well, who honored his character, and whose testimonies are the common property of the friends of the departed brother, and of the Christian public.

Rev. William S. Balch, pastor of the Bleecker-street Universalist church in New York city, who was an inti-

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mate friend of Mr. Moore through his whole ministry, thus writes:

"To say that brother Moore was a *good* MAN, modest, truthful, earnest, reliable, of stout and pure heart, always active unto every good word and work, is but to repeat what everybody has said of him who knew him well. His words and his works never left any other impression.

"But of him as a minister I have a word to say. In his professional character he did not rise into the high rank of public estimation as a speaker to which some of his brethren have attained. I do not think he ever aspired to it; for he ever esteemed the *good* above the *great*. It was not an element of his character to heed blindly the goadings of ambition, except to excel in positive goodness; and his sermons usually partook of that predominant quality of his nature. I have often heard him say that he thought every sermon should set forth some truth, or breathe some sentiment, which would tend to make men better and happier, whether the careless admired it or not.

"But as a preacher — a speaker, merely — he was by many, if not by current popular opinion, underrated. He was a clear, distinct, and comprehensive reasoner; not, perhaps, so profound in logic, nor so polished in rhetoric, as some amongst us; but whatever he said was well said; and, for excellent spirit and tone of expression, none ever excelled him. His sermons were always interesting, instructive, and profitable. Nobody ever left the

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church when he officiated without a better heart and brighter hopes, edified and comforted by what he said. And, after all, is not that the true work of the Christian ministry? There was a seriousness, an earnestness, an unction, in all he said, that inspired confidence, and gave an abiding force to all his public labors.

"And, then, his whole life, at home and abroad, in public and in private, was a witness of the purity of his heart, and the deep sincerity of all his labors. Everywhere he breathed the spirit of Christian beneficence; and vice, and envy, and pride, and unkindness, stood rebuked in his presence. Everybody believed him an honest man, and a true Christian, however deep he might be in theological error. He was a man of broad charity, and, though always calm and easy, he was active in applying its sublime principles to the necessities of mankind. He was not a lazy preacher, but always ready to do his part in whatever needed to be done. And he was a plain, out-spoken man, never afraid to tell another of his faults, or to lend a hand to sustain and defend an injured brother from the malice of envious and wicked men. In short, we can boast of few in our ministry who are, or were, his equals, as a good Christian and faithful preacher; and no denomination has his superior."

Another clear and faithful statement of the character of our brother is thus given by Rev. Moses Ballou, of Hartford, Ct.:

"I am pleased that you are preparing a memoir of our late excellent brother, Rev. John Moore. Few knew him

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better, or can more fully appreciate the peculiarities of his character, than yourself. You ask for my opinion of him, and I will try to give it in a few words. I think that my personal acquaintance with him commenced about twenty-one years ago. From that period, until the time of his death, I enjoyed his intimate friendship, and cherished for him a deep and warm regard. His more prominent traits, as he was presented to my mind, were:

"1. *An eminently devout spirit.*—The whole tone and complexion of his life were religious. His reverent feelings were not made up for an occasion, nor did he have to resort to some spiritual gymnastics to infuse a warmth into his devotions. His fervor was easy and natural; and, although not boisterous, yet it never lacked vitality. He was made for a minister of the Gospel. No one could be long with him and fail to see this. And I believe that more of his thoughts were given to God and to religion than is common even among our best men. His soul seemed to have been baptized into the spirit of his Master, and to feel as did the apostle when he said, 'Woe is me if I preach not the Gospel.' Embracing, as he did, in early life, a view of Christianity which fully accorded with his reason and the best impulses of his heart, his naturally devout feelings were quickened, and his zeal endowed with a uniform life and activity.

"2. *An unwavering faith.*—Perhaps the bent of his mind was not sufficiently speculative to suggest doubts

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readily; and perhaps he might have had his troubles from this source, and kept them to himself. At any rate, I cannot recall an instance now in which he ever referred to anything of this kind; and certainly his uniform serene cheerfulness and buoyant hopefulness, even in circumstances of great trial, show a deep and abiding faith in God, and in his good government. A quaint but favorite expression which he used sometimes, when things did not appear to go right, was, 'Well, there is as much down-hill as up-hill in the path of life, *besides all the level ground.*'

"3. *He loved the doctrine he preached.*— The cause of Universalism was very dear to his heart. It not only answered to his own benevolent feelings, but he believed that it had great moral power. He regarded it, indeed, as the world's last hope. He was, in the best sense of the term, a sectarian; just as every good man must be. But he was no bigot. He was no hater of other sects. He seldom used language about them which was tinged with severity. No; he loved them all, heartily, though he loved his own still better. He was not even what is generally termed a doctrinal preacher, though no one could hear him, at any time, and question his distinctive faith.

"4. *He had a high sense of the responsibilities and duties of the ministerial office.*— Constituted and trained as he was, he could not regard it as a business occupation merely. It was the highest post of duty. It had a sacred character in his eyes. And though he was

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brimming full of social feeling and cheerful humor, gushing out with it on every proper occasion, still he never seemed to forget the dignity of his office, or the importance of keeping it unsullied. His sensitiveness was so great in this respect, that nothing pained him more than to see any of his ministering brethren reckless in their language or deportment, or in any way degrading their ministerial character. About the only instances in which I can remember that he gave way to feelings of indignation, were those of this kind. He was foremost in enforcing a wholesome discipline, and the first to forgive and plead for an erring brother, on the slightest manifestation of penitence. He had a great, warm heart, with an active conscience, and a high sense of duty.

"As a preacher, he was not brilliant, or very popular with the masses; but he was more than this — he was a good and profitable man in that position, making all who heard him better and happier for it. There was so little said for effect, so little made up, or put on, and so much that was sincere, ardent, and truthful, uttered in a kind and winning spirit, that I think his labors accomplished more for Christ than those of many others, who have far more captivating talents. He was deeply beloved by his ministering brethren. He was always a favorite with them, and I do not know of one who did not regard him with esteem and affection. Such trust was reposed in him, that it was a common saying among them that the cause of truth was safe in any place where he was settled. Indeed, it might perhaps be said as truly of him as of

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any one, that he never made an enemy, and never lost a friend."

On the Sabbath succeeding the death of Mr. Moore, a discourse on the event was delivered in the Warren-street Universalist church, in Boston, by the pastor, Rev. Otis A. Skinner. The text was the language of Paul in view of the near event of his own death: "For I am now ready to be offered, and the time of my departure is at hand." We present these extracts from the discourse:

"The life of such a man is the most eloquent commentary upon religion, its love, its kindness, its purity, that can be given. He was the model after which his people could copy. He was not one who stood as a mere guide-post to direct the way. And amply did he find his reward in his goodness. There are those who pass for good men, and who doubtless are good, that never have friends. They repulse all with whom they come in contact. If they have integrity, it shows itself chiefly in a dogged obstinacy, which expends itself in warring with those who differ from them. If they have benevolence, it is of that sour, morose character which chills those who are its recipients, and clouds their minds with dismal forebodings. If they have sociability, it is of that sharp, angular character which loves to cut the hearts it entwines with itself, and creates more uneasiness than pleasure. There are some good men that you cannot love. You do not doubt their honesty, their desire to be useful, their benevolence of purpose; but still there is nothing in them attractive. Our brother was not in the cast of this

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stamp. He was generous, open, frank, cordial, kind, and took delight in making all happy. Hence he had friends, — strong, cordial, devoted friends. And the idea of leaving the world, therefore, was not connected with the thought that it had gone roughly with him, that it had yielded him no enjoyment, and that to resign it was to resign that which had never done him good or ministered to his pleasure. Not only had he had friends, but also a successful ministry. When he entered the field of ministerial labor there was only one society in his state able to have constant preaching, and only some ten or twelve in all New England. What a change did he live to witness! He had seen the wilderness bud and blossom; had seen hundreds of societies come forth to life. And yet the thought that death was at hand did not make him melancholy. And now the question arises, Why did it not? Never were his labors more blessed; never did he stand fairer before the world. Although no politician, — though he loved the ministry, and gave his whole heart to it, — he had just been selected, by a large portion of the citizens of his state, as a candidate for the office of Governor; and selected, too, with a degree of unanimity and under circumstances as favorable as could have been desired. And, though obliged to decline the nomination, because he had not been long enough a resident of the state since his return to it, it was thought that no man in the state would have received a larger vote than he. How was it, then, that he could have been so cheerful, so composed,

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so happy, when he felt, under such circumstances, that death was standing at his very door? I answer:

"1. *He had entire confidence in God.*— But few really know what such confidence is. They have what they call confidence, but it is only a half-way trust, a trust that will serve them in the day of health and prosperity, or that will even serve them under slight pressures of evil; but when the sky grows all dark, when the sun is perfectly veiled, and every star is extinguished, and no ray of light is seen, then they give way to despair,— the waters of grief overflow them. Very different was the trust of the prophet when he said, 'Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation;' different that of David, saying, 'Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne.' True trust takes hold on God when there is nothing else to yield support; it has an eye which looks beyond present trial. And such was his trust.

"2. *He had submission.*— Submission is generally a feeling that is produced gradually, by sickness, wasting strength, and keen suffering. After we have been for months stricken with disease, and feel how frail we are, then may we realize submission to the will of Him who holdeth all mortal life in his hand. This submission does

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not so surely hold us when the pulse bounds with health, and we feel most of life's present blessing. It was a virtue of our brother, however, at all times. He was reconciled to the divine purpose; was willing his heavenly Father should have his own way with him; could say, 'If the Lord will I live or die. Let him do as seemeth good in his sight.'

"3. *He had hope in another life.*—He felt assured that, when he passed the boundaries of time, he would have opened to him the gates of the celestial city, the city that hath foundations, whose builder and maker is God. This was the doctrine he had preached, and to him it was a reality. He knew the boundless love, the eternal mercy, the changeless goodness, of the Father; and he could say with Paul, 'I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.'

"These, then, are the reasons why he was not troubled by the knowledge that he could live only a little while, and that death was constantly near. O, brethren, what a blessing is there in a view like this! May the hopes and joys which it reveals be ours!"

The following, from a letter to the writer of this memoir, from Rev. I. D. Williamson, D.D., speaks for itself:

"For a full quarter century I knew brother Moore, and loved him as a brother indeed. He took me by the

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hand and encouraged me in my earliest efforts in the ministry; and from that day onward to the day of his departure, I had no warmer or better friend. His soul was full of the love of God and man, and his influence was always for the good and the true. His very look was a benediction; and I have more than once heard it said of him that there was scarcely any necessity that he should preach at all. He had only to stand up in the pulpit and look around upon the people, and they would go away feeling that they had received a blessing, and that they had caught something of the spirit of a good man and true. His preaching was characterized with the unction of the Holy Spirit, and few heard him without feeling that they were made stronger and better men. Greater preachers we may have had amongst us, but none better,—no, not one."

During the preparation of this memoir, there came into the hands of the writer a publication from the west, containing a controversial article, from one evidently not in heart-fellowship with the faith of Mr. Moore, who, at the same time, offered this apparently spontaneous tribute to him:

"Were the writer to select one, from among all the Christian ministers he has known of all denominations, whom he would pronounce the most complete Christian gentleman, his mind would fall upon Rev. John Moore, whose nomination as candidate for Governor of New Hampshire, and whose sudden death soon ensuing that nomination, are familiar to the country. The writer had known and noticed him for years."

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CHAPTER XV.

TRIBUTE OF THE REFORM ASSOCIATION.

MR. MOORE, at the time of his decease, was one of the Vice-Presidents of the Universalist General Reform Association. At the annual meeting of this body, on the last Wednesday in May, 1855, at the Universalist church in School-street, Boston, the following resolution was offered by Rev. J. G. Adams, and during the meeting unanimously adopted:

Whereas, it hath pleased the All-wise Disposer of events to remove from this earthly life, during the past year, our faithful and much-esteemed brother, one of the Vice-Presidents of this Association, Rev. JOHN MOORE, of New Hampshire,

Resolved, That while we would be resigned to that Supreme will, in obedience to which he has left his home and field of duty here, we would ever hold in remembrance his true manliness of character, his devotedness to the great principles of the Gospel, his faithful labors as a Christian minister and pastor, as a prudent, consistent,

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fearless reformer, and friend and servant of all men; and while we sympathize with his bereaved family, and realize the loss occasioned by his death, to our own denomination and to the Christian fraternity, we would express our united desire that we may be incited by his example to that life of faith which is the greatest of all arguments that Christianity is from God, and its power adequate to the enlightenment and salvation of mankind.

Among the remarks of members of the association, on the passage of this resolution, we have room only for the following, from an address of Rev. Massena Goodrich, of Waltham, Mass.:

"It is a fact, Mr. President, worthy of mention in this association, that brother Moore was a genuine reformer. His was no fiery zeal, which sought to revolutionize public sentiment in a day, and chafed with fury because its wishes were not gratified; nor was his a blind conservatism, which looked on abuses as hallowed, provided they were old. He was one who could labor, and yet wait. He felt, what I trust you and I feel, Mr. President, that Christianity has a part to play in all the varied affairs of life; that, while it aims to sanctify the entire man, it wars against every institution which would crush or brutalize humanity. He remembered that the Gospel bids us sympathize with the degraded and enslaved, as bearing in mind that they too are our brethren. Without rashness, but without cowardice, he rebuked sin wherever he saw it, whether in high places or in low.

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"I met our departed brother a few months before his decease, and listened with delight to a gleeful account that he gave of a lecture he had received from a ministering brother. Brother Moore had affixed his name to the clerical protest sent on to Congress against the Kansas-Nebraska act. The clergyman of whom he spoke was amazed at brother Moore's indiscretion. 'How came you, brother Moore, to sign such a document?' 'Did you entertain any doubt, my brother,' was the frank reply, 'that I would sign it? "How came I to sign it?" I did so, sir, because it is a fact that Congress, in repealing the Missouri Compromise, and opening a new region to slavery, insulted the North, and sinned against humanity, and against God!' Such was the sturdiness, such the integrity, such the manliness, of our departed brother. In deference to his convictions of duty, he snapped party ties and associations, as though they were but reeds.

"But, Mr. President, he has gone. In the long conflict with the giant evils that darken our land, and scowl on every Christian who would dispute their supremacy,—in that conflict which lies before us and our successors, the wisdom, the strong good sense, the stern courage, the genial sympathy, of brother Moore, would have aided us materially. But Heaven has decreed otherwise. Our honored friend has been summoned hence, and we are left to toil, how much longer, we know not. An admonition comes to us from this afflictive event, bidding us 'work

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while the day lasts, since the night cometh, when no man can work.'

"Mr. President, it was my lot to preach in the pulpit of our departed brother on the Sunday following his decease. And, as I gazed on the sad countenances of his congregation, and into those tearful eyes, I could not help uttering a thought, which I shall repeat here. Had John Moore devoted his energies to the acquisition of material wealth, greedy heirs might have gathered round his coffin, ready to wrangle about his property. Had he been a mere politician, hungry aspirants for office might have crowded round his bier, in affected grief at his departure, thankful, perhaps, in heart, that one who stood between them and preferment was removed. But, because he has been something nobler than these,—a devout Christian, a faithful philanthropist, an honest man,— an entire denomination mourns, and thousands outside the limits of his sect lament. God grant that the lesson may not be lost on us!"

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CHAPTER XVI.

A WORD ABOUT THE MINISTRY.

In the ministerial life of our brother a subject presents itself which we cannot discuss, but only mention, in connection with this memoir. For one of his years and acknowledged ability, he had, perhaps, an unusual number of settlements in the ministry. Some of these were very agreeable to him; others were not, in all respects; — although in every place where he was settled his ministry is well spoken of. His work has been the more highly regarded, as it has been the more contemplated since its termination. This comes of the character of the man and the minister. His whole heart was in his work. His course in the ministry was usually cheerful and hopeful. He would not leave his vocation, of his own accord, for any other that might invite him. Yet he was not insensible to the trials of the minister. At times, he keenly realized them; trials such as the minister often bears alone, without making them a subject of free speech with his people. We refer, not to

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trials which come to the minister of his own incompetency for duty, or neglect of it (for which we would be the last to offer an apology), but to such as arise mainly from inconsiderateness on the part of those who employ him. One is, the expectation of too much duty of a minister, from want of knowledge of the many and various calls upon him; another, the inadequacy of ministerial support; and another, the transient nature of ministerial settlements, by which the minister is made to feel that, after his best endeavors with his people, the connection may be suddenly broken off, from causes which a stronger religious interest on their part might have prevented.

These, and other embarrassments in the way of a minister's true life, we are thankful to know, have been, within a few years past, the subject of much thoughtful consideration with ministers and people. They are evils appealing alike to all Christian sects; evils that have brought into life and circulation such works as our "Sunny Sides," "Shady Sides," "Parish Sides," "Peep at Number Five," "The Rector of St. Bardolph's," and the "Records of Bubbleton Parish;" works which have found multitudes of readers, and which are still on a message of truth with the Christian public.

That there was a gracious Providence directing him in all his ways, through all the trials and changes here besetting him, Mr. Moore conscientiously and rejoicingly believed. In this light he made the best of all grievances allotted to him. He kept right on his way, never

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weary of spirit in well-doing. And it may be that this same providential hand which so directed him has intended also, through his experiences, to open other eyes to some of the things which rendered his ministry less effective than it might have been. If it shall teach any one society this lesson, namely, When they have a minister as unexceptionable every way as he was, to keep him, if possible; to rally around him; to understand his trials, and endeavor to lighten them; to work with him by every righteous means for the advancement of the Christian cause; it shall not have given these experiences to the world in vain. That such a lesson is to be more generally heeded than it has been in many instances in the past, if we would make increase of numbers and of true power as a denomination, seems as evident to us as that the fruit will be according to the nature of the tree that bears it.

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CHAPTER XVII.

HIS FAITH; ITS TEACHINGS AND APPLICATIONS.

We are not able to bring within the compass of this volume such extracts from the writings of our brother, illustrative of his faith, as we desired; and must, therefore, be content with presenting, in as concise a form as may be practicable, what further we have to say respecting this faith, its teachings and applications.

His views of Christian doctrine always come to us in "the form of sound words." He takes pleasure in the textual or philosophical exposition of his faith; in pointing out its practical bearings; in advocating by its light the maintenance of Christian ordinances; in vindicating in its holy name the sincere and earnest efforts of all persons, sects, and parties, to lessen human wrong, correct human abuses, and reform corrupt habits and institutions. His faith is based on the Divine Paternity. He says:

"How few, even among professed believers in the doctrine of Jesus Christ, are in the possession of that faith in the Parental character and disposition of the

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immutable Jehovah, which is implied in their Christian profession; and which is so necessary to confidence in, and reconciliation to, the government of Him whose kingdom ruleth over all. Do those parents who fear that God will finally banish their children from his presence, and consign them to endless torments, evince much confidence in the Divine Paternity? Do they, in the expression of their fears on this subject, evince much faith in the teaching of the Lord Jesus Christ, when he informed mankind that our Father in heaven was infinitely more kind to man than earthly parents are to their children?

"How ready are the kind father and the affectionate mother to bestow blessings on their offspring, to anticipate their wants, to relieve to the extent of their power their distresses, to grant their requests if consistent with the good of the family; and when they chastise them how benevolent is their object; and even if their children are disobedient, and unmindful of their own good, and stray far from the path of honor and happiness, with what intense anxiety do the parents look for their return; and how ready to do all in their power to effect a reformation! And yet, these very parents perhaps are so much under the influence of a false creed, that they, by their fears in regard to what God will do to their children, or suffer to be done, impute to him a character and disposition which they themselves would blush to own, and which would disgrace the veriest tyrant that ever existed! How much more confidence such parents have in their own

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goodness than in the goodness of God, who declares that his tender mercies are over all his works, and that he is without variableness or shadow of turning! And yet, these persons are called believers! What do they believe concerning the will of God relative to the salvation of man? Do they believe that St. Paul was in earnest when he said of God that he 'will have all men to be saved and come unto the knowledge of the truth,' and that 'he worketh all things after the counsel of his own will.'

"If so, why express so much distrust of the accomplishment of this will,—why so fearful of the result of God's government over moral beings? Ah! the fear and distrust which are in so many ways expressed, with respect to the disposition which God our Father will make of his offspring, show most clearly that too many, even of professed Christians, have paid but little attention to the teaching of the Saviour; that they entertain contracted views of the character of the Father of us all, and have but a weak faith in his promises; and have need to pray, 'Lord, I believe; help thou our unbelief.'"

This faith he read in the Scriptures, for which he had a profound reverence. He received them as a record of successive revelations made by God to his children, the last and greatest one being that of Jesus Christ. His reverence for these records was not superstitious, but rational and consistent. He regarded the evidences of the divine communications in the Bible as irresistible, would men but open their minds and hearts to them. In

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a communication entitled "Search the Scriptures," he urges upon all classes, and upon those in the different stages of life's progress, the duty of making this revelation of heavenly truth their frequent and devout study.

"The Bible is the Christian's text-book, and, therefore, it should be his earnest endeavor to make himself more and more acquainted with its contents, that he may not only be able to give a reason of the views he entertains, and the grounds of the hope which he cherishes, but that he may also be enabled, by a thorough knowledge of its holy doctrines and divine precepts, to derive from the source of all light and goodness, whose character and purposes are therein revealed, all the comfort, peace, and reconciliation to the government of God, which the happiness of man requires, and which is found in rich abundance in obedience to the principles and precepts therein inculcated. The Bible is emphatically 'the book of books;' and all who have so read it, and so reflected on its contents as to perceive to some considerable extent its beauty, its grandeur, and its simplicity, will thus regard it. And those persons who neglect the reading of the Scriptures, or who read without understanding what they read, are depriving themselves of much mental and moral enjoyment. The Bible is adapted to all ages, ranks, and conditions in life. It imparts wisdom to the ruler; shows the subject the propriety of obedience; it administers reproof and warnings of punishment to the vicious, and affords encouragement to the virtuous; it teaches parents and children, partners and kindred, their

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duty to themselves and each other; it enjoins on each and all universal good-will; it comes to all as the faithful record of our Father's will, in which is secured the rich and all-desirable legacy of immortality, honor, and glory, to be conferred on the whole family of man."

His confidence in the agreement of his faith with the dictates of enlightened reason — that it commended itself to the best intellectual and moral perceptions of our nature — is well set forth in a short article published as an editorial in the *Universalist*. It is entitled "I Thought."

"I once inquired of a man who had been blind from early infancy, and who had embraced the glorious doctrine of the Restitution, what led him to become a Universalist. His answer was, '*I thought.*' I was highly pleased with the laconic reply, as it is a full and clear explanation of the reason why men are led to embrace that truth which makes the mind free and the soul happy. In proportion as men think and reason on the subject of human destiny, taking the universally-acknowledged character of God as the basis of their thoughts, they will be led to doubt the truth of partialism. And if they continue their thoughts, and withal possess independence of mind, they will at length come to embrace the heavenly doctrine of the salvation of the world by Jesus Christ. This is probably the reason why it has been deemed unsafe to reason upon religious doctrine; why human reason has been denounced as dangerous. But thinking and reasoning on the character

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and purposes of God can be dangerous only to error, and unsafe only to the creeds of men.

"The literally blind are not the only persons who are in the dark. There is a blindness under the influence of which thousands are laboring in regard to the character and will of God, which is a thousand times more dreadful than to be shut out from the light of the glorious sun, especially if, while literally blind, the light and the glory of the moral world beams upon the mind, making it light in the Lord. The Gospel, as taught by Jesus Christ and his apostles, is the only system faith in which can give peace and rest and joy to all hearts."

He loved his faith, because with him it was no mere abstraction, but the power and the wisdom of God in the present and future salvation of man; not a speculation, but a fact; not a word, but a life. He could not have been satisfied with a "faith without works;" with a Universalism whose chief topic of thought and discussion was, that all men would somehow be saved hereafter, while this assurance was attended with negligence of spiritual culture and discipline and improvement here. His faith was higher, deeper, broader, than this. It was a faith which gave man more work to do than all other faiths,— work such as man is capable of accomplishing. It had life in it, to awaken dead souls to the service of truth and the love of righteousness. It was a faith shining brightest in its works,— in love to God and love to man,— love of purity, justice, holiness. It not only preached to him, and made him preach to others, "God

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will have all men to be saved, and to come unto the knowledge of the truth," but, in equally earnest and wakeful zeal, "Now is the accepted time; behold now is the day of salvation."

Of the different kinds of professed friends of the great Christian faith, he says:

"What a palpable difference there is between the real, sentimental Universalist, who knows what he believes and why he believes it, who is ready to show his faith by his works, and the professed friend of the holy cause of God's impartial and changeless love to the world, who has no definite views of the doctrine he would be understood to favor, and whose conduct proves that he has no real love for it! What he calls faith in the Gospel as held by Universalists, is only a rejection of partialism; and what he calls love for the cause of truth, is only hatred of what he thinks is erroneous.

"Now, the difference between these two persons is great indeed; in their feelings in regard to the cause of truth, and in their influence on their associates. The man or the woman who is really a believer in the glorious doctrine of universal salvation, not only enjoys much happiness in that belief, but is anxious also that others should be brought to participate in the same rich feast of the spirit. But those who have no living faith in the system are of course deprived of any real enjoyment in this respect, consequently feel no particular desire that others should embrace the sentiment. And why should they? They know nothing, comparatively, of the pleas-

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ure of a strong and enduring faith in the promises of God as given us in the Gospel, and therefore have no desire that others should believe especially for the benefit of the believer; they may desire that others should join their party for party purposes.

"This latter class are dead weights to the cause, while the former are as 'lively stones' in the spiritual temple of the Most High. The influence of the one is great and good, and does much to recommend the truth to the consideration of others; that of the other is the reverse, and does much to bring the doctrine professed into disrepute with those who judge of the goodness of a system by the conduct of its professed adherents. O, how desirable that all who profess to be Universalists should adorn that profession! Then would their light shine before men, and great good would be the result. O, for more of the real spirit of the doctrine of the Gospel! May a merciful God send out his light and his truth to lead us!"

He took great interest in what have been called Christian Ordinances. We believe he deemed water baptism to have been the primitive mode of administering that rite. He was ever a consistent advocate of the Church institution, and of the observance of the Lord's Supper. Some of his severest trials of mind were realized, at times, in consequence of the lack of interest in this institution on the part of those whose sincerity and engagedness otherwise in the faith he had no reason to doubt.

Mr. Moore was one of the firmest of Protestants.

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His faith made him so. This was to him the best embodiment of Protestantism that the world had seen. It teaches and claims the right of private judgment respecting religious truth, the free reading of the Scriptures by the people, the education of the masses. It repudiates errors of doctrine held in common by Protestants and Romanists, especially the dogma of endless punishment, which has served to keep men apart rather than to make them more and more "one in Christ Jesus." It views God as a Common Parent, and institutes and encourages a priesthood through which a true spiritual culture and elevation may be the blessing of all. Its tendency is — contrary to Romanism as evinced in the history of the last three centuries — to produce the best forms of human government among the nations; the tyrannies and other wrongs now prevailing in many of them having life and growth from principles at variance with the "Gospel that bringeth salvation to all men." It would secure socially, politically, spiritually, "the greatest good of the greatest number."

Although during the last year of his life the question of the relative claims of Protestantism and Catholicism had been more warmly and widely discussed in this country than at any previous time in its history, and although the political party by whose will Mr. Moore received his nomination for chief magistrate of the state had made this question the one of main importance in their creed, he had no new interest to gain or to pretend in reference to the question. He had always regarded

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the spirit of Catholicism — as most generally developed in human history — hostile to the social, political, and religious progress of mankind, and Protestantism as favorable to these blessings. He had charity for Catholics,— toleration for them to the last degree; but nothing but dislike for the dominant spirit of the church, the assumptions of the priesthood, the theological errors and illiberal tendencies of Romanism. He differed from the members of the Catholic church, as he differed from many Protestants, in doctrine; and still more from them because of their hostility to the free reading and interpretation of the Scriptures — to RELIGIOUS LIBERTY. When he thought he saw *that* invaded or held in light esteem by Catholic or Protestant, he was ready to vindicate and maintain it everywhere and always.

His views of Christianity, in its application to some of the reformatory questions and movements of the times, should also be mentioned here. He had all confidence in Christian Truth, and lively interest in following it out, and applying it; applying it, too, not chiefly to sins and errors of past times, and people of other days, but to wrongs and "fruitful works of darkness" that are near us in the present, afflicting and demeaning our race. Another has properly written of him: "In all questions of reform he was on the side of progress; yet not blind to established interests, nor discourteous to opinions that differed from his own. With all of this, he was firm in his convictions, fearless in their expression, and ardent in whatever cause he espoused. By this

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union of strength with gentleness, enthusiasm with candor, he disarmed the enmity of opponents, and won from men of all classes and beliefs the homage of respect and esteem." *

The Gospel which our brother was called to promulgate was one of peace. Its teaching was peace; it would finally abolish all warrings and wicked conflicts among men. In a letter to a friend, during his residence in Lynn, after he had heard of the death of Colonel Ransom, at the storming of Chepultepec, he writes:

"O, the war! What will come of it? Col. Ransom killed! I fear it was not the best way, to send our army into Mexico. Is it not too late in the day for the most enlightened nation on earth to engage in *such* a war? Is it asked, What would you do? Shall we not maintain our rights, and sustain the national honor? Yes; but all this might have been done in a much cheaper and better way. Our army might have defended our frontier very easily, and the difficulties have been adjusted quite as honorably as now; and we should have saved much life and treasure; for there is not much honor now in killing even an enemy. The only bright spot I can see, in all this darkness, is, the probability that civilization may be advanced in that region by the war, as it has been in other ages and countries. But I cannot bear the idea of fighting and killing! Why, what can compensate for the death of Ransom? If it were necessary to

* Rev. S. P. Skinner.

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sacrifice life to settle some great principle, as in our revolution, then I could be reconciled to the loss of good and true men. But in this case I do not see such a necessity." *

The temperance movement found a consistent and untiring advocate in Mr. Moore. He was a "total abstinent" from principle; a believer in the reformation of the inebriate, and in all righteous attempts to restrain, by law, the sale of intoxicating drinks.

"I well remember," writes a citizen of Hartford, "when the cause of temperance seemed to be in a languishing condition in this vicinity, and but few were to be found who labored with much zeal, and good hearts were ready to despond. The president of the principal temperance society called on Mr. Moore, and inquired what, under the circumstances, could be done. He replied, 'Be not discouraged. While I have the ability to do anything for the cause, call upon me, and you will find me ready to do my share of duty in behalf of it. Renew your efforts, and we will try to excite a fresh interest, and may hope to be successful.' The work was taken hold of with new life, and a blessing attended it. The president of this society afterwards informed me that no individual had rendered so much aid to the cause in this time of need as Mr. Moore; and that to no one were

* In his early days, Mr. Moore had been somewhat distinguished as a military man. During some of the first years of his ministry, appointments that "Colonel Moore" would preach were not unfrequently given in places where he was known.

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they under so great obligations as to him. Many unfortunate individuals, who had fallen into the vice of inebriety, loved and venerated him as the instrument in producing their reformation."

As a believer in Christianity, Mr. Moore considered it his duty to bear his testimony against human slavery, and especially against that form of it existing in some of the states of our great national confederacy. His faith always represented to him *the worth of the individual man in God's sight;* the estimate put upon him by the infinite Father; the work which Christ came to do, not in the enslavement of any, but in the spiritual care and culture of even the weakest of all. On ground like this, he could oppose human slavery, and advocate that freedom which is the right of the race; *because it makes God on the side of freedom, and his government pledged to bring all oppression to an end.*

In a communication to a friend, in February, 1851, he writes:

"Slavery! What a misnomer in our American vocabulary! How it makes our faces redden, and our ears tingle, when we hear of those who, having fled for refuge to lay hold on the pleasures of freedom among our native hills and valleys, are obliged to hasten on to the tender mercies of a monarchical government, in order to preserve that freedom! If the consideration of any subject moves my soul to utter indignation, it is that of slavery. It is, indeed, 'the sum of all villanies.' And when I think that God is just, in the language of Mr.

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Jefferson, 'I tremble for my country.'. But what can be done? Ah! that is, indeed, the question. I am in favor of the colonization plan. That has already done what three of the most powerful nations have failed to do, in regard to the suppression of the slave-trade. If the whole coast of Africa could be colonized, that abominable traffic would be at an end there, and civilization and Christianity would gradually find their way into the heart of that dark quarter of our globe. Then, if the South would fix upon a plan of gradual emancipation, even if it should require a whole century to carry it out, and would treat the blacks as Christians should treat the poor, the ignorant, and weak, the world would be satisfied; only let there be the prospect of a final deliverance. If something of this kind is not done, we may be sure that the subject will continue to be agitated, till some awful calamity will ensue; especially if the South continues to send here for fugitives from ungodly oppression.

"I pray Heaven that our glorious Union may be preserved; and I believe it will be. But one thing is certain, our government cannot always remain, if we abandon the principles of moral right."

Another reformatory question in which Mr. Moore took strong interest was that of the abolition of the gallows; the removing of the death penalty from our statute-books. He believed the gallows to be a relic of barbarism, having no sanction in the heavenly law, and no apology for existence where true Christianity has the making of human

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law. In his opinions on this subject he is in company with some of the wisest and strongest of men, such as Sir Edward Coke, Canning, Brougham, Lafayette, Dr. Southwood Smith, and many others, in Europe; and of Franklin, Rush, Livingston, Rantoul, Woodbury, and a great company more, in our own land. He knew that the reform needed would not be soon brought to pass, but had no doubt of its ultimate success. Towards this desirable end he was willing to contribute as means and opportunity were afforded him.

He had much sympathy, also, for all just attempts to minister good to the prisoner, the guilty and doomed by human law; such as are often outcasts only from that human society whose frowns may have tended more to harden than to reform them. While he had no disposition to shield the guilty from any just punishment, he would have the hand of mercy in all punishment, that it might be not only a terror to evil doers, but an instrumentality in the reformation of the offender. In a letter to Rev. Charles Spear, editor of the *Prisoner's Friend*,— the only periodical of the kind in the world, we believe,— he writes:

"Take courage, my brother; the cause you love so well *must* triumph; for it is the cause of God and of humanity. The world will yet come to see that it is cheaper to prevent than to punish crime; and then will it be seen that it is more benevolent also."

He was ever the consistent and active friend of education. He did what he could to promote this cause

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wherever his lot was cast. By voice and pen was his influence to this end exerted. He was deeply interested in the common schools, the literary institutions, the colleges, of our country. He had early and special anxiousness for the establishment and support of institutions of learning in connection with the Universalist denomination. His efforts at one time in behalf of the Norwich University, his exertions to build up the academy at Lebanon, and his ready and earnest advocacy of the new college at Somerville, are bright and unmistakable evidences of this anxiousness.

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CHAPTER XVIII.

CONCLUDING REMARKS.

We have thus before us, as truthfully as we have been able to make the presentation, the noble MAN of this brief history. If his fame be not as far-reaching as that of many of the world's heroes, it is none the less honorable in the estimation of those who best knew him, and who had best judgment as to the higher qualities of our nature; none the less precious in the sight of Him whose holy representative to man long since said, "He who would be greatest among you, let him be your servant." His manliness shows itself wherever he lives, and speaks, and acts. A minister of love on earth, he had his citizenship in heaven, and never seemed forgetful of the allegiance he owed in that higher realm. Though busy in the cares and strifes which must needs be a part of man's portion here, he failed not to throw himself upon his inner spiritual resources, and to find there strength for his soul's wants. Loving the world's good, — everything of it which he was permitted to enjoy,—

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he was watchful of its evil, seeking to "keep himself unspotted," and to win other souls to "all godliness and virtue." In the midst of human deceptions, a more guileless spirit has seldom appeared. He was what he seemed to be. What he said for truth and duty were words of the heart as well of the lips; and so strong does he seem, so fixed in his adherence to the right, that we can hardly imagine the circumstance under which he would have swerved from his integrity. There is a German legend of a man who had resisted all the temptations earth could offer. The demon opened to his gaze the marvels under the earth; trees effulgent with diamond fruits, pillars of gold and precious stones, fountains of water of a million hues, and over all a delicious music instead of air. The tempter succeeded. Envy and extravagant desire were created in the breast that had been calm before. If any mortal could have come out of such a trial without yielding to the tempter, this man of Christian honor and principle would have done so. His faith in God answered to the description in the Psalm: "They that trust in the Lord shall be as mount Zion, that cannot be removed, but abideth forever."

His WORK, too, how steady, constant, and sure, is that! It was a work in answer to the inclinations of his early manhood, and of all his subsequent life. His "one idea" was to be a true Christian minister; to preach the Gospel of the heavenly kingdom; to declare its "unsearchable riches" to man; his one theme through all his service was, "Jesus Christ and him crucified." And this made

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his ministerial life, through its many changes, so uniform, consistent, acceptable. He had no distracting side issues in the midst of his ministerial disputes; no large worldliness to claim an undue share of his time and attention. He aspired to no higher dignity than that of a humble servant of all men in the capacity of a disciple and minister of the great Head of humanity himself. To his last hour, this one pursuit was his chief joy. And how it makes his life speak to us now, after he has passed on! To what a good reckoning of the use of his powers does it bring us; to what a glorious summing up of the man and his doings!

In a work entitled "Passages from the History of a Wasted Life," the author, in speaking of his own past course in the ways of error, has this striking similitude:

> "Like some bright host with untried powers,
> Bright, marching in the morning sun,
> Started TO-DAY, with all its hours,
> Prepared a bright career to run;
> Like that lost army, madly strewing
> The battle-field ere day is done;
> From all that field's dumb death and ruin,
> But one voice heard, and *that* a dying one."

As this, our servant of God and man, started in his course with the promise of a successful day, so did he continue unto that day's luminous close. His testimony is not a dying but a living one. His life was indeed a day of battle; but on the field of his contention there are evidences of the truest heroism men can know; self-pas-

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sion and will subdued, deadly outward evils assailed and overcome, powers of wrong and falsehood trampled down, Satan discomfited; and there may be heard above it, in honor of the soul who there fought "the good fight of faith," chantings of a heavenly welcome, angel-anthems of victory!

We have in this life, too, the RELIGION of the man who lived it. And what a religion was that! What clear and commendable statements of it, what repeated illustrations of its beauty and power, what vindications of its excellence, what pleadings in its behalf, are witnessed in his own words; and, then, what a living embodiment of it in the advocate himself! Could a religion that wrought such a life spring from any other than a heavenly source? Is there want of vitality, is there lacking the Holy Spirit, in it? Reader, these are questions to you. Art thou a professor of the faith which this life represents? And is there with thee readiness of soul to acknowledge the full teaching of this faith? Is the faith with thee a form of words? an array of theological opinions? or a life-power, manifesting itself in regenerating the man, and taking his holiest sympathies wherever this faith may apply to any wrong that serves to keep the world ajar, and alienated from its God? Consider. Or, hast thou fervently blessed the Great Father for this teaching of a faithful one, and seen in his true course new confirmations of a religion which has been to thee the bread and the water of life? Take new strength from the testimony which this heavenly witness has given

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thee! Or, once more, is the religion affirmed and exemplified in this memoir, a new one to thee, needing still to be interpreted, that thou mayst the more clearly know of the doctrine, whether it be of God or of men? Hearken diligently to its pretensions, and ask thyself, as in the presence of the Omniscient One, what revelation better adapted to our nature could be given us. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." Man's highest good in God his heavenly Father; Love's paternity; Love's fraternal sympathy; Love's constant service; Love's subduing and redeeming power over sin; Love's perpetual adoration!

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POETICAL TRIBUTE.

REV. JOHN MOORE.

BY MRS. M. A. LIVERMORE.

"And he was not, for God took him."

Not slowly down the steep of life,
With weary, halting, faltering tread,
Not slowly, numbed by torpid age,
Made he the journey to the dead.

For him no nights of pain were stored,
That eat the life, like rust, away;
No restless couch, no darkened room,
Turning the night-time into day.

For him pale sickness waited not,
His feet through death's dark vale to lead,
Cleaving each day its deeper shade,
Seeing each day life's shores recede.

But in his manhood's vigorous prime,
While men laid honors at his feet,
While wrestling with the toils of life,
And strong with love his great heart beat;

While warm his lips with holy fire,
While thrilled his accents on the air,
His last words uttered for the truth,
And hushed his pleading voice of prayer;

E'en as he hasted to his home,
An angel met him on the way;
"The Lord hath need of thee," he said,
And oped the gate of heaven straightway.

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Prone in the arms of death he fell —
  This men beheld, and nothing more ;
O, Faith, anoint our eyes to see
  The angels that his soul upbore !

One moment — through the busy mart
  He pressed his way, amid its throngs ;
The next — and earth for him was not ;
  He stood in heaven, and joined its songs.

Within his home a dear one sat,
  To ope for him the ready door ;
To ope for *her* a heavenly home,
  He turned aside, and went before.

Be done with tears ! why should we weep
  When God calls home his children so ?
Be done with tears ! for soon will come
  The angel beckoning us to go.

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